



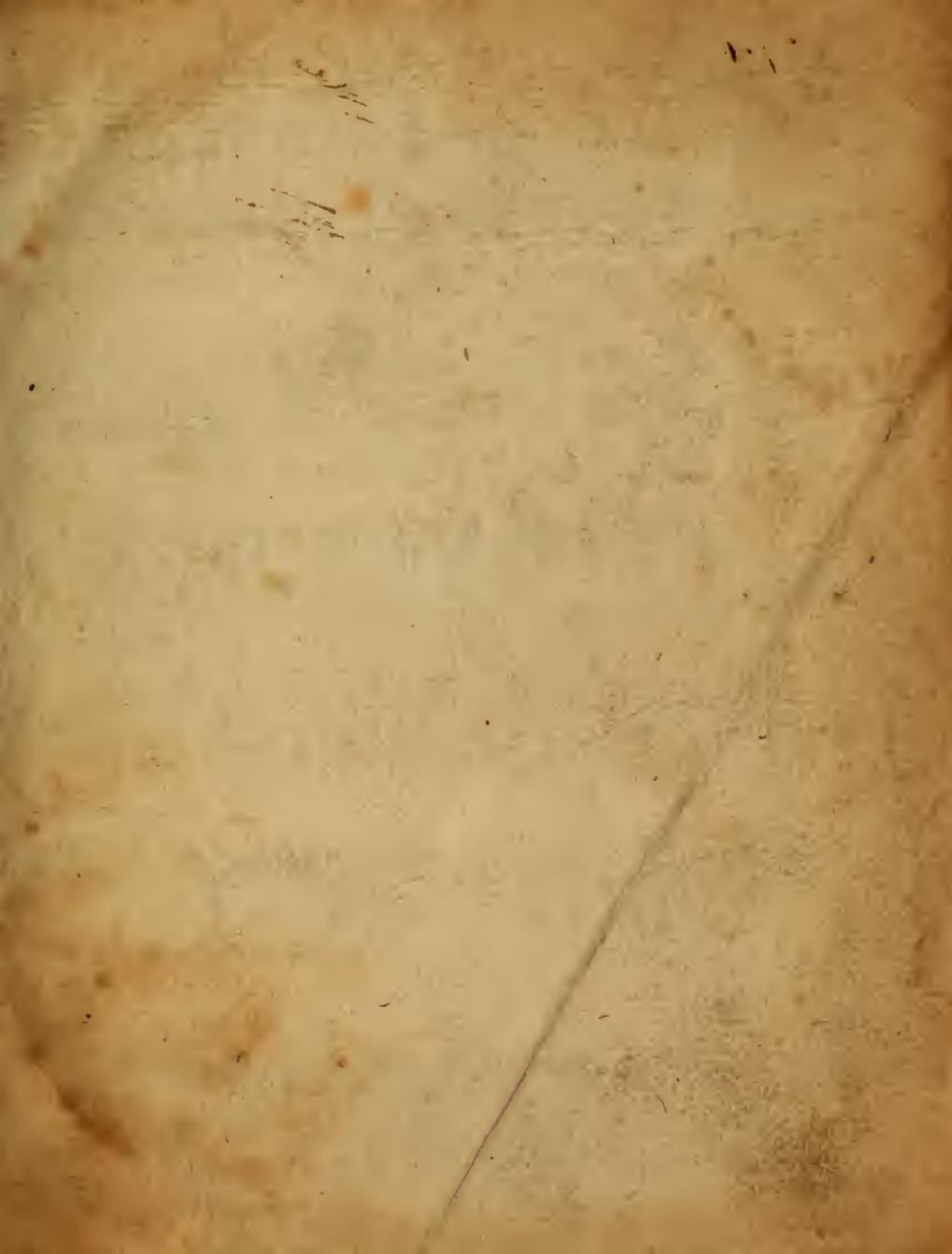


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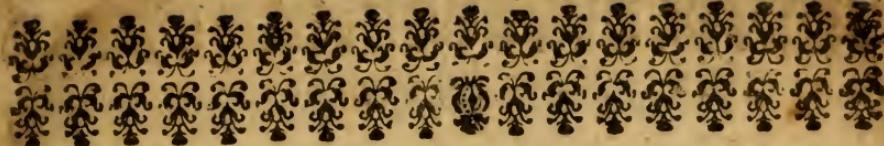
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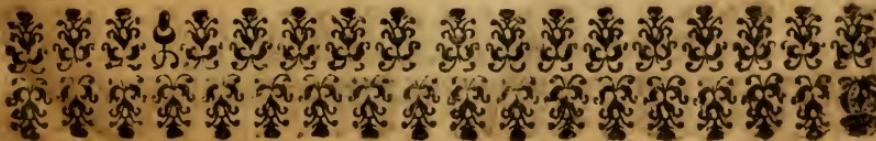


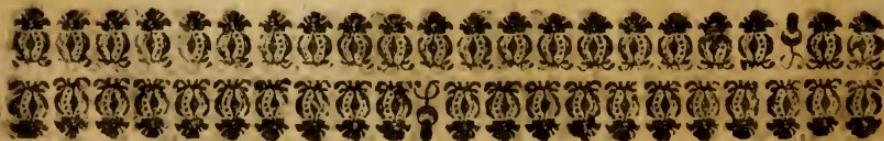
Imprinted at Edinburgh by Robert
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most excellent MAIESTIE.

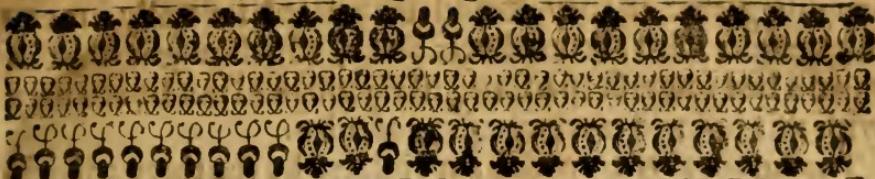
CUM PRIVILEGIO.

Anno. 1638.

And re-printed at ABERDEN~~E~~,
by JOHN FORBES, Anno 1663.







T will; no doubt, seem strange to see my name in print, standing so neare these men who are Interlocutors in the succeeding pages , their profession and mine being of such different natures : But I shall intreat the ingenuous reader to take notice of the necessitie of this my doing.

I am by the three Answerers to these Demands wronged, and that by an injurie of an high nature, challenged in writing to have done that , which God doth know never entred into my thoughts; and for any thing the answerers did or do know, never came into my minde. And though by the law of challenges, they having challenged me, I may choose the weapons (which certainly should have been in another kind, had the challengers been of another profession) yet being men of so holy a function , I have thought good to make choyce of their own weapons; and by my pen to do out that blot, which they by their pen have laid upon me. And I have thought it fit to do it in a scedule annexed to this book (which for that cause onely I have caused to be here reprinted) that where mens minds perhaps may be poysoned by swallowing an untrueth in their answers, so deeply wounding my honour and loyaltie ; this antidote might be ready at hand to cure them, before they should be fully tainted with it: As likewise

[—] Supposing that if they should be printed severally, many might meet with their answers alone, which might leave in them a bad impression of me; if they should not be attended with this just and true expression of mine.

The injuries wherewith I am violated by the three answerers, are of two sorts: one of them striks me alone, as his Sacred MAIESTIES h[is] Commissioner: The other wounds me as his MAIESTIES Counsellour; and with me all of that honourable boord. The former is this.

They deliver affirmatively, That the Declaration which they tendered me of their late Covenant, was such as I accepted, and was well pleased with. And this they set down twice for failing: In their answer to the first Demand towards the end, and in their answer to the third Demand a little before the middle of it: And that with such confidence, as truly I cannot with any justice blame the reader for beleeving of it, when it fell from the pens of these men, whose profession is the teaching of trueth.

But I shall desire the readers to suffer themselves (notwithstanding the prejudice of these mens persons) to be undeceived by a plain averment of trueth.

I am confident none of these three answerers ever heard me say so, nor will they say they did. If they but heard it from others (which I do verily beleeve they did not, and shall do so still, till they avouch their authors) sure no man can choose but misse in them that civill prudence, which will not allow any discreet man to affirm that of any other; much lesse of a person of my qualitie, and at this time of my place; the foundation whereof shall be so frail and slipperie, as report, which is always uncertain, and most times false.

For clearing the trueth, I do averre upon mine Honour that I never

never said so, I never thought so. And though that that Declaration was much bettered by the industry of some well affected (from what was first intended) yet it gave me not satisfaction: and I dare boldly affirm, I never said it would give my Master the Kings MAIESTY any. My justifiers in this shall be these Noblemen, Gentlemen, & others to whom I ever spok, either publickly , or in private. I was indeed content to catch at any thing I could , when I could not obtain what I would: as being willing to do my Countrey-men that respect, as to the utmost of my power to recommend to my gracious Master; with all favourable construction , even that which I then thought, and did know fell short of just and home satisfaction.

† Nor is there any ground for their opinion of my acceptance of that declaration, unlesse they call receiving, accepting ; and that was not in my power to refuse , it being conceived in formall words of a supplication, and so tendered to me, who by my Royal Master his instructions was comanded to receive the petitions of all his good and loyall subjects.

† And here , I do confess, I cannot charge it for a faultie mistake upon the readers of these asseverations of the three answerers , if they should before this my declaration , conceive that his MAIESTY were in all probabilitie like to rest satisfied with that declaration of the Covenant ; having it delivered to them from men whom they have in all this busines beleaved as much as themselves, that his MAIESTIES Commissioner, who in all likelihood did know his MAIESTIES minde best, did rest satisfied with it.

But his MAIESTY hath just reason to charge me, if these asseverations were true ; as I have good reason to vindicate my self, they being not true. The trueth is, if these asseverations bettrue, I do profess to the whole world, that his MAIESTY hath a most just cause to discharge himself of me, and my service , and to discharge me of all trust in this, or

[]
Any other negotiation. For I profess, that I knowing his
M A I E S T I E S constant mislike of the said Covenant, it
must bewray in me, either breach of trust, or want of judge-
ment; If I should go about to make either my self, or the
world believe, that my Master could receive satisfaction by
such an explanation.

And here I cannot dissemble, but must ask leave to vent
my self thus far. Had these wrongs been put upon me by
the pens of other men, and not of these whose professions I
am forward and willing to beleieve (because I would have
it so) will not suffer them to embrace wilfull and malicious
designe: I should justly have doubted, that there had been
some men in this Kingdom, who being afraid of a settling and
peaceable conclusion of this busnes, had gone about to raise
in my royll and gracious M^tster a jealousie of my slackness
in my King and Countries service, that so I might be called
back, *re infecta*.

If any such enemies there be to the peace of this miserable
distracted Church and State, I beseech God in time to disco-
ver them, and that all may end, in covering them with shame
and confusion. The summe of all I will say of this personall
wrong offered to my self, is this: If these reverend and learn-
ed Gentlemen, the Answerers, in these untrue aspersions in-
tended any harm to me, I shall only now requite them with a
cast of their own calling; I pray God forgive them. If they in-
tended me no harm, then I do expect that they will give my
self and the world satisfactiō, in clearing me that I gave them
no ground for these their asseverations. And so being confidēt
of his MAIES TIES goodnesse to all his Ministers; among
the rest, to the meanest of them, my self, especially in this
particular, that he will never be shaken in the opinion of my
loyal

loyal and constant service, upon such slight, light, and groundlesse reports. I will say no more of that first point.

For that which concerneth my self as a Counsellour, and the rest of that honourable boord, averred by the three answerers, in their answers to the third and fourteenth Demad; I do here protest befor almighty God, that none of the allegations alledged by the three answerers, nor any petition given me by the supplicants, moved me to give way, that the order of the Counsell table should not passe into an act: for I did then, and do now avow, that I then was, and now am fully satisfied with his MAIESTIES most gracious declaration; and that in my opinion all ought to have thought themselves sufficiently freed from fears of innovations. But the true reason was this, I was so tenderly affectioned towards the peace of my Countrey, that I gave way to that, which many of honourable qualitie assured me, if it were not done, a present rupture might follow, and so consequently the ruine of this Kingdom; which I was resolved to keep off so long as possibly I could, retaining my fidelitie to my Master. Which care of mine I find but slenderlie requited, when it is made an argument to perswade his MAIESTIES good subjects to do that which is so displeasing to him, and so unsafe for them. And yet even in this passage, it would have been expected from men of that profession, that nothing should have passed but undoubted trueth. In which point too they have failed, either as I hope by a mistaking, or a mis-informing. For the Missive once thought fit to be sent to his MAIESTY was never rent, but remaineth yet as it was: and we did not send it, because we did not think, thanks to his MAIESTY would be seasonable in the name of the whole Kingdome, when we knew his MAIESTY, by the last proceedings
of many

of many, and protestations made against his royll declaracion (pretended in the name of the whole countrey) could not receive satisfaction.

To conclude, notwithstanding this personall wrong offered to me his M A I E S T I E S high Commissioner, I will carefully, cheerfully, and constantly go on with this great busines, wherewith he hath intrusted me. Which as I pray GOD that it may prosper under my hands: so I praise God that he hath given me so cheerfull and willing a heart to go on in it; that if my life could procure the peace of this torne Church and Kingdome, to the contentment of my royll Master, and comfort of his distracted subj. &c.; he who knoweth all thinges, knoweth likewise this trueth: It is the sacrifice of the world, in which I would most glorie, and which I would most sincerely offer up to GOD my KING and Countrey.

HAMILTON.



GENERALL. DEMANDS,

Concerning the Late

COVENANT;

Propounded by the Ministers and
Professors of DIVINITY in ABERDENE:

To some Reverend Brethren, who came thither
to recommend the late Covenant to them, and
to those who are committed to their charge:

TOGETHER

With the *Answeres* of those reverend
Brethren to the said Demands:

As also
The *Replyes* of the foresayd Minis-
ters & Professors to their *Answeres*.

1. PET. 3. 15. 16.

Sanctifie the L ORD GOD in your hearts, and be readie
always to give an answer to every man that asketh
you a reason of the hope that is in you, with meeknes
and feare:

Having a good Conscience, that whereas they speake evil
of you, as of evill doers, they may be ashamed that
falslie accuse your good conversation in CHRIST.

ABERDENE,

Reprinted by JOHN FORBES, Anno Dom. 1662.

ARMES DE BRITAIN



Generall



GENERAL DEMANDS, Concerning the late Covenant:

Together with *Answeres* to them, and *Replyes*
to those *Answeres*.

THE FIRST DEMAND.

BY what Power, or Warrant, these our Reverend Brethren can sue of us, or of our People, subscription to this late *Covenant*; not being sent by his MAJESTY, or by the Lords of Counsell, nor by anie Nationall Synode of this Kingdome, nor by any Judicatorie established in it? And, how they can enforce upon us, or upon our People, who are no wayes subject unto them, their Interpretation of the Articles of the *Negative Confession*? In respect whereof; as also in respect of that Band of mutuall Defence against all persons what-so-ever, this late *Covenant* is substantiallie different, from that which was subscribed bythe KING and his Subjects, Anno 1580, and 1581.

ANSWERE.

VVEE are not come hither, to usurpe the Authoritie of any Civill or Spirituall Judicatorie, or to enforce upon our
A 2 Reverend

Reverend Brethren, and the People committed to their Charge, the subscription of the late Covenant, or the Interpretation of the Articles of that Confession which is called Negative, or what-so-ever else of that kynde: But are sent, to represent unto them, in all humility, the present Case and Condition of this Kirke and Kingdome; crying for help at their handes also: and, in Brotherlie love, to exhort, and intreat, that they will be pleased, to contribute their best Endeavours, for extinguishing the common Combustion, which by joining with almost the whole Kirke and Kingdom, in the Late Covenant, we trust they may lawfully doe, without prejudice to the King's Majestie, or to any lawfull Judicatore, or to that Confession of Faith above mentioned: Since the sound Interpretation and Application thereof, to the Errours of our Times, can make no substantiall change, and the Band of Mutuall Defence, wherein we oblige our selves, to defend the true Religion, and the King's Majesties Person, and Authoritie, against all persons whatsoever, is joined, at first, with the Confession of Faith. Lyke as his Majesties Commissioner objecting, That our Covenant was suspect, to be an unlawfull Combination against Authoritie, and to be the main hinderance of obtaining our desires, hath accepted, and was well pleased with our Declaration; bearing, That we have soleranlie sworne, To the uttermost of our power, with our Means and Lives, to stand to the defence of the King's Majesty, as of G O D S Vice-gerent, set over us, for the maintenance of Religion, and ministracion of Justice.

R E P L Y.

V V E have, Reverend Brethren, sufficiently considered and examined your Answeres to our Demandes, by which we expect-
ed full satisfaction to all our Scruples and doubts concerning the late Covenant: But truelie, in Modestie and Brötherlie Love, we tell you, that your Answeres (what-so-ever you thinke of them your selves) have not given us that satisfaction which we expected. We know that some who rashly condemne every thing which is said or written contrary to the cause which they maintaine, will boldly say of us, that we

we have closed our eyes against a cleare and ingyning Light: But first, we say with Job, *Our witnesse is in Heaven, and our recorde is on high.* That LORD who only seeth the secrets of hearts, knoweth, that we love His Trueth, and are ready so soone as it shall be shwon unto us, to embrace and professe it before the World. Next, we appeale to the Consciences of all impartiall Readers, who shall have occasion to weigh and consider maturelie the weight of our Arguments, and of thele Answeres which it hath pleased you to give us: wishing them, yea, most humblie and earnestly intreating them, to judge both of your writhings and ours, without prejudice, or any partiall respect. Yea, we are confident, that ye also, of whose love to the Trueth of GOD we are perswaded, will after better advysement, and more mature consideration of the matters debated, acknowledge, that we are not against the Trueth, but for it. The LORD open your eyes, that you may clearly see, that Trueth for which we stand.

WE objected to you, *Reverend Brethren,* that you had not a Calling to urge us to the subscription of the late *Covenant*, from anie acknowledged Authority, or lawfull Judicatorie established in this Church or Kingdome: to which Objection ye answere not here particularlie, as we expected. And whereas you say, That you are come to exhort us, and our People, in all humilitie, to joyne with you; how is it, that without our content, and against our will, not having lawfull Authoritie, which you seeme here not to acclaine to your selves, you have publicklie preached to our People, within our Congregation? which is a thing repugnant to those places of Scripture, in the which the Spirit of GOD recommendeth to Elders, or Pastors, the care of those Flockes, *Over which the holy Ghost hath made them overseers,* *Acts 20. 28. 1. Pet. 5. 2.* as also telleth us, That the Pastors whom the Flocke must know, and to whom they must submit themselves, doe watch over the Soules of that Flock, and must give account for them, *1. Thessal. 5. 12. Hebr. 13. 17.* It is also contrarie to the lawes of the Christian Church in all ages. For by the ancient *Canons*, Pastors are commanded, to containe themselves within the limites of their own Charge; and not to presume to exercise Pastorall Office

in another Pastors Diocese, or Paroch, without leave : As also, they forbid Pastors, to receive to Divine Service, anie man of another Paroch, that commeth in contempt of his own Pastor. *Concil. Nicen.* 1. *Oecum. 1. Can. 16. Concil. 2. Oecum. Constantinop. Can. 2. Concil. Carthag. 2. Can. 11. Concil. Carthag. 3. Can. 20. Concil. Chalced. Oecum. 4. Can. 13. Concil. Nicen. 2. Can. 10. Concil. Tribur. Can. 28. Concil. Nament. Cap. 1. & 2. ¶ 2. We did not without reason say, That you , and others of your Confederation, enforce your Interpretation of the Negative Confession upon others; seeing we heare, that some Pastors and Prelates are forced to flee to forraygne Countreyes, for fear of their lives, because they have refused the said Interpretation; and those who have stayed in the Countrey, dare scarce- lie appear in the high wayes, or streets, and are threatned, that their Stipends shall not be payed unto them , until they subscribe your Covenant. ¶ 3. Whereas you doe in Brotherly love exhort, and entreat us, to contribute our best endeavours for extinguithing the common Combustion, we praysing GOD, for your pious zeale , and for the lovingnesse and modesty of your speeches, (wherein, by GOD'S help, we shall labour to keep correspondence with you; that both we and you may shew our selves, to have learned of CHRIST, Meek- nesse, and lowlinesse of heart) we most willingly promise to doe so, by all means which our consciences will permit us to use , as also to joine our most humble and hearty Prayers with yours , that it may please GOD in this dangerous exigent, to doe good in His good plea- sure, to our Sion , and to bulide up the walls of our Jerusalem. ¶ 4. We may justly say, that this new Covenant is substantially different from the Old, which was made Anno 1581. in respect it not onlie containeth that Old Covenant, or Confession, which was allowed by two Generall Assemblies, but also your interpretation of it, which, as yet, hath no such Authoritie, or Approbation. ¶ 5. No Band of Mu- tuall Defence, Against all persons what-so-ever, is expressed in the Covenant made 1581. And altho it were, yet the case is very unlike: For Subjects may make such a Covenant of Muuall Defence, by Armes, with the consent of the King, who only, under GOD , hath the power of Armes, or of the Sword, in this Kingdome. But they who made this late Covenant, had not his consent, as that former or
olde*

olde Covenant had : which is a thing so evident, that no man can call it in question. ¶ 6. As for that which you affirme here, that my Lord Commissioner his Grace was well satisfied with your Declaration, it becommeth not us, to pry narrowlie into his Graces doings : but truely we have more then reason, to pry most narrowlie into the words of a Covenant, which is offered unto us, to be sworne, and subscriyed, lest we abuse, and prophane the Sacred Name of GOD, and tye our selves to the doing of any thing which is displeasing unto him. Last of all; whereas ye desire us, to joyne our selves to you, and to the rest of your Confederacie, who are (as you affirme) almost the whole Church and Kingdome, truely we cannot but reverence such a multitude of our Reverend Brethren, and deare Countrey-men, and are ready to be followers of them, in so farre as they are followers of CHRIST : But neither can we doe any thing agaynst the Trueth, neither can we attribute so much Authoritie to their multitude, as otherwise we would, in respect there hath been so much dealing for Subscriptions, in all quarters of this Kingdome, and so manie have beene threatned, to give their content, as we are most credibly informed.

The Second Demand.

Whether or no we ought to subscryve the foresaid Covenant, seeing all Covenants of mutuall Defence, by force of Armes, made amongst Subjects of any degree, upon whatsoever colour or pretence, without the King's Majestie or his Successoures privitie and consent, are exprestlie forbidden by King JAMES of blessed Memorie, and the three Estates of this Kingdome, in the Parliament holden at Linlithgow, Anno 1585?

ANSWERE.

The Act of Parliament forbiddeth in the first part, Leagues and Bands of maintenance privilie made, such as are called Bands of Marent, as the act in Queen MARIES time, to which it hath relation, doeth

doeth beare. And in the second part, only such, as tend to the publick disturbance of the peace of the Realme, by moving sedition. But no act of Parliament doeth discharge, nor can any just Law forbid, Conventions or Covenants in the generall; or such Covenants in Speciall as are made with G O D, and amongst our selves; not for any mans particular, but for the common benefite of all; not to move Sedition, but to preserve Peace, and to prevent trouble: which by all probabilitie had been to many, before this time, too sensible, if this course had not been taken. Conventions and Covenants (in the judgement of Jurisconsults) are to be esteemed and judged of, according to their diverse ends, good or bad: which made King J A M E S of happy memory to take it for an undoubted maxime, That pro aris & focis, & pro patriæ patriæ, the whole body of the Common-wealth shculd stirre at once: not any more as divided members, but as one consolidate lumpe.

Replye.

In that second part of that Act of Parliament holden at Linlithgo, Anno 1585. are forbidden, All Leagues or Bands of Mutuall Defence, which are made without the privitye and consent of the KING, under the pain to be holden and execute as movers of sedition and unquietnesse, &c. Wherefore we can no wayes thinke, that any Bands or Leagues of Mutuall Defence, by force of Armes, are there permitted, (that is, not forbidden) seeing first the words of the Act are so generall, for in it are discharged All Bands made among Subjects of any degree, upon any colour whatsoever, without his Highnes, or his Successours, privitye and consent had and obtained thereunto. Next; All such Bands are declared to be Seditious, and perturbative of the publicke Peace of the Realme: or, which is all one, are appointed to be esteemed so. And therefore, we can not see how any Bands of that kynde can be excepted, as if they were not seditious. 2. We doubt not, but the late Covenant being considered, according to the maine intention of those Pious and Generous Gentle-men, Barrons and others our dear Countrey men, who made it, especially our Reverend Brethren of the holy Ministry, is a Covenant made with G O D,

ANSWERS and REPLYES.

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GOD, and proceeding from a zealous respect to GOD His Glory, and to the preservation of the puritie of the Golpell in this Church and Kingdome: But we cannot finde a Warrant in our Consciences, to grant, that such Covenants, in so farre as they import *mutuall Defence, against all persons what-so-ever*, none being excepted, no, not the KING, (as it seemeth unto us, by the words of your Covenant, but farre more by the words of your late *Protestation*, the 28 of June; wherein you promise, *mutuall Defence, against all externall or inter-nall Invasion*, menaced in his Majesties last Proclamation) are not forbidden by any Band, nor justlie yet can be forbidden. For, first, we have already showne, that they ate forbidden in the foresaid A&t of Parliament, *Anno 1585. 2.* No Warrefare ; and consequentlie, no *Covenant*, importing Warrefare, is lawfull, without just Authoritie, which, we are perswaded, is only in the supreame Magistrate, and and in those who have power and employment from him, to take Armes: Yea, so farre as we know , all moderate men , who duely respect Authoritie , will say, that it is so in all *Kingdomes*, and *Mo-narchies, properly so called* : (Of which nature is this his Majesties most Ancient Kingdome ,) And, that it is altogether unlawfull to Subjects in such Kingdomes, to take Armes against their Prince. For which cause, that famous and most learned Doctor *Rivetus*, in a late Treatise called *Jesuita vapulans*, speaking of the judgement of *Buchanan*, and others, who taught, that Subjects might take Armes against their Prince, in extraordinary Cases, and extreame dangers, of the Religion, and Common-wealth, professeth first , that he, and all other *Protestants*, condemne such doctrine. Secondly; That this Errour did proceed from a mistaking of the Governement of the Scottish Kingdome, as if it were not truely & properly *monarchical*. Thirdly That the rashness of tho e wrytters, is to be ascrybed partie to the hard and perilous times of periection, wherein they lived, and partie *Scotorum præservido ingenio, et ad audendum prompto*. Thus he wryteth in the 13. Chap. of the said Booke, Pag. 274. and 275. answering to the recrimination of a *Jesuit*, who had affirmed, that *Buchanan, Knix, and Goodman*, had written as boldlie, for the Rebellion of Subjects against Princes, as any of their Order at any time had done. A thing much to be noted by us at this time, lest we any more

more give that advantage to *Jesuites*, to make Apologie for their rebellious Doctrines and Practises. 3. Not only making of *Covenants*, but also all other actions, are to be esteemed and judged of, first, by the equirie of the subject, and matter; then, by the ende: For if the matter pactioned (that is, which the parties mutuallie doe promise) be justlie forbidden, by a lawfull Authoritie; and consequentlie be unlawfull in it selfe; then the goodnesse of the ende, or project, can not make the paction, or *Covenant*, to be good, or lawfull.

The Third Demand.

If it be alleadged, that in extream and most dangerous cases, such Acts of Parliament may be contraveened, *Queritur*, whether there be now such extream case, seeing we have his Majestie, in his former Proclamations, avowing, protecting, declaring, and in this last Proclamation taking God to witnesse, that he never intended any Innovation of Religion; and also seeing He hath removed already all that which made men feare Novations, to wit, Service Booke, Booke of Canons, and the alleadged exorbitancie of the new high Commission.

A N S W E R E.

If the removing of the Service Booke, Booke of Canons, and the limitation of the vast power of the high Commission, containing so much superstition, and tyrrannie of Prelates, be a benefite to this Kirke and Kingdome, we ought, under GOD, to ascribe the same to the peaceable Meettings, humble Supplications, and religious Covenanting of the Subjects; which have given information to his Majestie, and have procured from his justice and goodnesse, so great favour, as is thankfullie acknowledged in the last Protestation: which doeth also expresse the many particulars, wherein his Majesties late Proclamation is not satisfactorie. And therefore, the Lords of his Majesties Privie Counsell, upon the Supplication and Complaint of his Liedges, were moved to rescind the Act of the Approbation of the foresaid Proclamation,

mation, and to rent the subscrybed Missive, which was to be sent therewith to his Majestie, We are confident, that the Declaration where-with his Majesties Commissioner was so well pleased, will also give satisfaction to our Reverend Brethren; and that they will not think it convenient for them to give further approbation to the Proclamation, then the Counsell hath done, although all of us ought, with thankfulness, to acknowledge his Majesties benignitie.

Replaye.

We will not here dispute what hath been the maine or principall cause moving his sacred Majestie to discharge the *Service-Booke*, and other things which occasioned the present perturbation of our Church; nor yet whether or not his Majesties Proclamation may give full satisfaction to all the feares and doubts of his Subjects. For our selves, we professe, that upon his Majesties Declaration, and gracious Promise contained in his Majesties last Proclamation, we believe, first, that his Majestie never intended *Innovation in Religion*: Secondlre, that he will maintain the true Protestant Religion, all the dayes of his life: which we pray GOD to continue long. Thirdly, that all Actes made in favours of the *Service-Booke*, &c. are discharged. Fourthly that he will never urge the receiving of the *Service Book, Book of Cannons &c.* or anie other thing of that Nature, but by such a faire and legal way, as shall satisfie all his Subjects. And thence we doe collect, that which we affirmed before, to wit, that ther is no such extraordinary or extream case, as might give occasion to Subjects to make such a Band, as is directly forbidden by the foresaid Act of Parliament, and to contraveane it in such a manner, as may seem to import a resisting of Authoritie by force of Armes.

The Fourth Demand.

Concerning that Interpretation of the Negative Confession, which is urged upon us, & wherin the Articles of Pearth, & Episcopacy are declared to be abjured, as well as all the points of Popery, which are

are therein expesly and distinctly mentioned ; *Quaritur*, Who are the Interpreters of that Confession ? that is, Whether all the Subscribers, or onely those Ministers conveened in EDINBURGH , in the end of Februarie, who set it down ? If all the Subscribers; then what reason have we to receive an interpretation of that Confession from Laicks, ignorant people, and children ? If onely those Ministers conveened then in EDINBURGH ; then, seeing no man should take an honour to himself, but he who is called of GOD, as AARON, *Hebr.* 5. 4. what power and authoritie had they over their Brethren, to give out a judicall Interpretation of these Articles of Faith , and to inforce their Interpretation of these Articles upon them.

ANSWERE.

The subscrybers are here misinterpreted in two poyntes, very materiall : One is, that they presume upon power, or *Authority*, which they have to give out a judicall interpretation of the Articles of the Confession, and to enforce the same upon others : whereas they onelie intended, to make knowne their own meaning, according to the minde of our Reformers; and in charity to propound and recommend the same to others, who might be made willing to embrace it : Although it be true also, that very great numbers of Ministers were conveened, and testified their consent at that time : and although the private judgement of those who are called Laicks, ought not to be mis-regarded : for it is confessed, that an Interpretation, which is private ratione personæ, may be more then privat ratione mediæ. The other, which being observed, will answere diverse of the following Demands, that the Articles of Peart, and of Episcopal Government, are declared to be abjured, as points of Popery, or as Popish Novations: wheras the words of the Covenant put a difference betwixt two sorts of Novations: one is of such, as are already introduced in the Worship of GOD, and concerning those, whatsoever be the judgement of the Subscryvers, which to every one is left free, by the words of the Covenant, they are onelie bound, to forbear the practise of them, by reason of the present exigence of the Kirke, till they be tryed, and allowed, in a free Generall Assemblie

Assemblie. The other sort is of such Novations, as are particularlie supplicated against, and complained upon, as the Service-Booke, and Canons, &c. which are abjured, as containing points of Poperie. And this we avouch, from our certain knowledge, to be the true meaning of the controverted words of the Covenant. And therefore, humbly entreat that no man any more, upon this scruple, with-hold his Testimony

Replye.

As for the first of these two miss-takings: If you have not given out that interpretation of the *Negative Confession* judicially, but onely have made known your own meaning, according to the minde of the Reformers, as you alleadge, then, first, your Interpretation hath no obligatory power over others; and consequently you ought not to obtrude your Interpretation upon us more then we doe our Interpretation thereof upon you. Neither ought any man to be molested, or threatened, for not receiving your Interpretation; chiefly seeing all who are of your Confederation have so solemnly vowed, and promised, to be good examples to others of all Godlinessse, Sobernes, & Righteousnesse, and of every duty which you owe to G O D and Man. Secondly, as for the minde or judgement of our Reformers, we know no evidencie of it, having publicke Authoritie, to oblige the Subjects of this Kingdom, except that which is expresed in our *Nationall Confession of Faith*, ratified in Parliament twentie yeares before the *Negative Confession* was penned: wherein we finde no warrant or ground of such Interpretation as you bring. Thirdly, The Interpretation of the *Negative Confession*, set down in your *Covenant*, as it is not publicke ratione Personæ, so also not ratione medii: for it hath no Warrant, for ought we could ever perceive, either from the Word of G O D, or from the Testimony of the Ancient Church, or from the consent of other reformed Churches, or from our *Nationall Confession*, registered in Parliament. As for the second Misstaking, or Miss-interpretation of the words of the late *Covenant*, first, We marvell, that a *Generall Covenant* appointed to be subscribed by all, learned and unlearned, should have been set down by you in such ambiguous

guous tearmes. For, truely, all men here, even the most judicious, doe so take your words, as if the Articles of PEARTH were in them abjured. 2. Wee have again more attentively examined the words of the late Covenant, and doe evidently perceive by them, That in the said Covenant, the Articles of PEARTH, and Episcopacy, are condemned, and abjured, as erronious, and damnable corruptions. For where you profess, and before G O D, and his Angels, and the World, solemnlie declare, that you shall labour, by all means lawfull, to recover the Liberty and purity, of the GOSPELL, as it was established and professed before the foresaid Novations: We aske you, what is that period of time, to which your words have reference, when you promise to labour, to recover the Puritie and Liberty of the Gospell, as it was professed & established before the foresaid novations? If you mean that period of time, when the Service-Booke, and Book of Canons, were urged upon you; to wit, the last year by-past in Summer, then you acknowledge, that all that time you enjoined the Purity and Liberty of the GOSPELL; and consequently, that you yet enjoy it; for no new thing hath since that time been publickle received, and practised in this CHURCH. If you meane (as undoubt-
edlie we thinke you doe) the time preceeding the bringing in of Episcopacie, and the Acts of Pearth, then you comprehend both Episcopacie and the Acts of PEARTH, under these Novations; for the removing whereof, you promise, to labour, according to your power: and consequentlie doe dis-allow and condemne them, even before they be tryed in a Free Assemblie, and before they be heard who maintain & approve them as lawfull. 3. We may evidentlie demonstrate this, *argumento ad hominem*, as we say in the Schooles: For those Rites and Ceremonies, which are abjured in the Negative Confession, are also abjured in your late Covenant; which, as you say, is all one with the Negative Confession, or with the Covenant made 1581. But the Rites and Ceremonies which were concluded in Pearth Assemblie, are abjured, as you say, in the Covenant made 1581. and therefore they are also abjured in this your late Covenant. The first Proposition is evident: for in your late Covenant, speaking of the Oath contained in that olde Covenant, which was made Anno 1581. you profess, *That the present and succeeding Generations in this Land,*
are bound

are bound to keep the foresaid Nationall Oath, as you call it, and Subscription, unviolable. The second Ptoposition also cannot be denied by you: For, these twentie yeares by-bast, you have accused those who conformed themselves to the Ordinances of *Pearth*, of Perjurie; and that because they had violated the Oath made *Anno 1581.* in the which those Articles (as you alleadge) were abjured. But perhaps you will say to us, that wee thinke those things not to be abjured in that Oath made *Anno 1581.* and therefore wee may swear, and subscribe your late *Covenant*; and, not-with-standing of our Oath and Subscription, be tyed onely to the Forbearance of the practise of *Pearth* Articles for a time. We answere, first: The words of an Oath should be cleare, and plain: or, if they be any wayes ambiguous, the true sente of them should be so declared, and manifested, that all may know it. 2. An Oath is to be given, according to the minde and judgement of him that requireth it. And therefore, seeing you who require this Oath of us, thinke the *Rites or Ceremonies* concluded at *Pearth*, to be abjured in that Oath made *Anno 1581.* how can we sweare and subscribe your *Covenant*, which reneweth the foresaid Oath, and bindeth us to it? 3. If we should sweare, and subscribe the *Negative Confession*, as it is included in your *Covenant*; then ye, who thinke the Articles of *Pearth* to be abjured, and condemned in the *Negative Confession*, will thinke us tyed, by our own Personall Oath, to condemne the Articles of *Pearth*. 4. Seeing this *Covenant* was penned by you, who have hitherto not conformed your selves to *Pearth Assemblie*, and have opposed *Episcopacy*, and seeing you all condemn *Episcopacy*, as if it were that *Popish* or wicked *Hierarchy*, mentioned in the *Negative Confessio*; as also esteeme the thinges concluded in *Pearth Assemblie*, to be *Idolatry*, or *Superstition*, how can we thinke, that you in your solemne vow made to God, for reformation of this Church, and resisting, in times to come, the *Novations & Corruptions* of it, have passed by these things, which are the onely *Novations* already introduced by Authority, and from which, as you affirme, the Church hath so great need to be purged: chiefly, seeing ye think them as *Popish Superstitions & Idolatry*, as ye doe these other *Novations*, which are not as yet introduced. 5. If in all your Supplications, Plaints, and Protestations, ye have onelie sought.

sought the removing and discharging of the *Service Booke*, *Booke of Canons*, and the new high Commission, not complaining of any other Novations; and seeing his Majestie hath discharged the first two, & hath promised to rectifie the third, or last of them; Then, what reason have ye to thinke, that his Majesty hath not satisfied your Supplications? For, all the Novations, upon which you complained, are removed by his Majestie, and ye have his Princely Promise, that no further shall be urged upon us, but by such a faire and Legall way, as may satisfie all his Subjects. 6. As for that which your *Covenant*, by your own Confession, requireth of us, to wit, *The forbearance, and abstinenſe, for a time, from the practising the Articles of PEARTH;* We professe sincerelie, and in the sight of GOD, that our Conscience will not suffer us, to subscribe that part of your *Covenant*; and that because Lawes being standing for them, and our lawfull Superioures requyring Obedience from us, by practising them, to sweare *Forbearance of the practise of them*, is to sweare *Dijobedience*, and, to wrong their Authority. 7. How can we, with a good Conscience, abstaine presenly from private Baptisme, and private Communion, being requyred thereunto by sicke persons, and those Parents whose Children cannot be carried to the Church commodiously with their lives; seeing we thinke it a thing very unlawfull, in such cases, to refuse to administrate those Sacraments in private houses. Not that we thinke, that GOD hath tyed Himself, or His Grace, to the Sacraments; but because He hath tyed us unto them, by His Precept: and, not to use the means appoynted by GOD, when our People, or their Children stand in need of them, is a contempt of the meanes, and a tempting of G O D.

The Fifth Demand.

Whether or no we can sincerely, and with a good Conscience, subscribe the Negative Confession, as it is expounded and interpreted by the Contravers or Authors of the late *Covenant*, seeing it maketh a perpetuall Law concerning the externall Rites of the Church, which G O D hath not made, as if these Rites were unchangeable? And

And how they who both sweare the positive Confession, and the negative, thus interpreted, can elchew contradiction, seeing the positive Confession, Chap. 21. evidently declareth, that these Rites are changable, according to the exigencie of time; and consequently, that no perpetuall Law may or ought to be made concerning them? Likewise, we would know, how it can stand with trueth, to abjure all these Rites, as Popish, which are used in the Church, without divyne institution, expressed in GOD'S Word; seeing even these who urge the Covenant, practise some Ceremonies which are not mentioned in GOD'S Word, as the Celebration of Marriage before the Church, in the beginning, or at the end of divyne Service, with all the particulars of it, and the stipulation of Fathers and God-fathers, for the Childe in Baptisme, which are not meere circumstances, as they use to distinguish, but also Ceremonies, properlie so called?

ANSWERE.

The late Covenant maketh not a perpetuall Law concerning the exterrall Rites of the Kirke, as if they were unchangable: but, as we have sayde before, onlie bindeth us, for a tyme, to forbear the practise of Innovations already introduced, and doth not determine whether they ought to be changed, or not. 2. According to this true Interpretation, all appearance of contradiction betwixt the Confession of Faith insert in the Act of Parliament, and the latter Confession, is removed, beside that the Article 21 of the Confession of Faith, giveth power to the Kirke, in matters of exterrall Policie, and order of the Worship of GOD, is expounded in the first Booke of Discipline, distinguisheing betweene thinges necessarie to be observed in every Kirke, and thinges variable in particular Congregations. 3. We declare againe, that the Covenant doeth not abjure Peare Articles, as Popish, and thinketh not tyme now to disp̄e of significant Ceremonies, or other holy Rites, and whether the two particulars named be Ceremonies, or not: since the Confession cndescended upon on bothsides, abjureth Rites, which are added without the Word of GOD.

Replye.

First, we have already told you, that we can not subscribe your Oath of Forbearance of the practise of the Articles already introduced, without violation of Authority, and of wronging our own Consciences, who thinke private Baptisme and Communion, not to be indifferent, but also necessarie, in some cases, not indeed, *necessitate medii*, as if GOD'S Grace were tyed to the externall means, but, as we say in the Schooles, *necessitate precepti*, because we are commanded to use these means. 2. This late *Covenant* leadeth and bindeth us to the old *Covenant*, made 1581, and that old *Covenant* bindeth us perpetually to that *Discipline* which was then; that is, (as ye alleadge) to the whole *Policie* of the Church, comprehending all the externall Rites of it: and so, *à primis ad ultimum*, this late *Covenant* bindeth us to the whole *Policie* of the Church, which was then; and consequentlie maketh a perpetuall Law, concerning externall Rites of the Church, as if they were unchangable, All partes of this Argument are sure: for by your late *Covenant*, you professe your selves bound, to keepe the foresaid Nationall *Oath* (as you call it) inviolable: and that *Oath*, or *Covenant*, bindeth us, to continue *In the obedience not only of the Doctrine*, but also of *the Discipline of this Kirke*. Where by *the Discipline of the Kirke*, ye understand (as ye have in all your wrytings professed, especiallie of late, in your Booke entituled, *A dispute, against the English Popish Ceremonies. Part. 4. Cap. 8. Sect. 6.*) the whole externall *Policie* of the Church, as it was at that tyme; to wit, *Anno 1581*. Yea, you confess, that no other thing can be understood by *The Discipline of the Kirke*, but that which we have said already; and consequently we shall be tyed by that *Oath* which you requyre of us, to admit and practise no other *Rites* and *Ceremonies*, but such as were then received in our *Church*. We can no wayes passe by this, seeing ever since the *Assemblie of Pearth*, in your publicke Sermons, and printed Bookes, ye have most vehemently accused us of *Perjury*, as violating the *Oath*, or *Covenant*, made *Anno 1581*, and that in respect we have admitted into the *Church*

Church, some Rites, or Ceremonies, which were not in it the foresaid yeare of GOD. Is not this to make a perpetuall Law, concerning the externall Rites of the Church, as if they were unchangeable, and to abjure the practise of all Rites introduced in the Church since that time ; and consequently the practise of the Articles of *Pearth*; and that not for a time onelie, but for ever ? 3. Seeing the *Negative Confession*, according to your minde, and conception of it, maketh the whole externall Policie of the Church, as it was Anno 1581. to be unchangable and on the contrarie, the *Confession* insert into the Acts of Parliament, declareth, that the Rites belonging to the externall Policie of the Church, are changable ; how can you elcape a Contradiction, if ye receive both these *Confessions* ? 4. Whereas by that distinction mentioned in your Answeres, of things necessary to be observed, and of things variable in particular Congregations, ye insinuate that by the *Keeping of the Discipline of the Kirke as it was then*, to which we are bound in the old *Covenant*, ye understand the observation of those things which are necessary to be observed in every Kirke, and not of thinges variable in particular Congregations: We aske, Into which of the Members of this distinction ye referre *Episcopacie* and the Articles of *Pearth* ? that is, whether they most necessarilie be omitted in all Churches, and at all times, or not ? If ye say, that they must be necessarilie omitted, and that the *Negative Confession*, confirmed with an *Oath*, doth tye us to the omission of them; then both ye would make us to syweare, and subscrive against our Consciences, (for we are perswaded, that these things are lawfull) as also ye would make us to abjure *Episcopacy*, and the Articles of *Pearth, in perpetuum*; which is flatlie contrary to your Declaration in your Answeres, 1. 5. &c. If you say on the other part, that we are not tyed by the negative *Confession*, to the omission of these things; then, why have ye, in all your wrytings against us, exprobate to us, *Perjurie*, in violating of the *Oath* contayned in the negative *Confession* ? 5. We would gladly have known your minde, concerning the lawfulness of such Rites as are not of divyne Institution, expressed in G O D S Word. For we ingenuously professe, that none of your Answeres (which hitherto we have seen) to the Instances, or Examples, brought by us, in our fist *Demand*, of Rites used by your selves,

in yours

in your Churches, as lawfull, without divyne Institution, (to which we could adde many moe) doe give us any satisfaction: nor yet, as we thinke, can give satisfaction to any indifferent man. As for example; is *Blessing of Marriages*, a meere circumstance? who can be so impudent, as to say so? or, if it be a Ceremony, what præcept or practise have ye of it in GOD'S whole word? If it be alledged, that we have a warrant from that Blessing pronounced Gen. 1. 28. upon Man and Woman, after their creation; we aske, by what consequence can that *Solemnitie of blessing of Marriages* used in our Churches, with all the Ceremonies of it, be drawn from that effectuall and operative Blessing of our first Parents, or rather of whole Man-kynde? Is there here an institution of a perpetuall observance, or *Rite*, to be used in the Church, more then in the 22 verse of the same Chapter, when GOD blessed the Fowles, and Fishes, and said, *Be fruitfull, and multiply, and fill the waters in the Seas?* &c. If againe it be answered, that Pastorall Benediction, is mentioned in Scripture, first, what is that to *Blessing of Marriages*? And secondly, why are not all other pactions, as well as Marriages, blessed in the Church, chiefly, seeing *Matrimoniall Blessing* hath been, & is, abused in the *Romane Church*, which holdeth, that Marriage is a Sacrament; and consequently, Matrimoniall benediction ought, as it would seeme, to be secluded from the Church, rather then other Blessings?

The Sixth Demand.

Whether or no it be fit to subscribe such an Interpretation, as in matters of lawfullnesse, and unlawfulnesse; and consequently in matters of Faith, contradicteth the Judgement of so many Divines, most famous of the reformed Church, both Ancient and Modern, (who did, and doe holde, that these Rites and Ordinances brought into this Church by the Assemblie of *Pearlh*, are in their own nature lawfull, and such as ought not to make a stirre in the Church of GOD) and also condenneth the venerable practise of the Ancient Church, and the most eminent Lights of it, even in those purest times, unto which we apeale against the Papists in our Disputes.

ANSWERE,

ANSWERE.

We trust, that no sound Divyne, Ancient or Moderne, would in this case denye the expedientie of the forbearance of the practise of Pearth Articles. And further then this, nothing at this tyme is required.

Replye.

Your silence, in not answering that which we affirmed, concerning the judgement of Divynes, Ancient and Moderne, of the reformed Church, anent the lawfulness of the Rites and Ordinances, which were received in our Church, by the ordinance of the Assembly of Pearth; as also concerning the judgement and practise of the ancient Church; doeth make us thinke, that ye acknowledge the trueth of that which we affirmed there. 2. We have already showne, that the Oath which ye requyre of us, importeth more then the forbearance of the practise of Pearth Articles, for a tyme. 3. The forbearance of some of them, seemeth to us, to be meerly unlawfull, and contrary to that Pastorall duetie we owe to our Flocke. 4. The forbearance of any of them, considered with a relation to the Authority enjoying them, in our judgement, is plaine disobedience.

The seaventh Demand.

Whether it be agreeable to Charitie or Pietie, to requyre us to abjure these Rites as Popish; which in the sinceritie of our hearts, following the light of our Conscience, (whereof we take GOD to witness) we have hitherto practised, as lawfull, and laudable following the same light, doe yet practise them? but suppose this might be required of us by any; *Queritur*, Whether or no it becommeth them so peremptorilie, and upon such a suddentie, to urge us to this, who these by-gone twenty yeares, have desired earnestly to enjoy the
freedome

freedom of their Consciences in their Ministerie, even in denying obedience to these things, and standing Lawes for them; and when they were urged to obedience, did so often protest, and earnestly request, that they might have a tyme, to be well enformed, and maturelie advysed of the matter, which to the most part of them was most graciously granted? Let them, therefore, looke to that naturall Maxime, *Quod tibi fieri non vis, alteri ne feceris*, and to our Saviour's Precept of the same sense, and almost of the same wordes, *Matth. 7. verse 12.*

A N S W E R E.

We hope, that such a Forbearance of the practise, will prejudge the libertie of no mans Conscience.

Replye.

It would much prejudge our Consciences, to sweare and subscribe the negative *Confession*, taking it according to your conception and meaning, who requyre our *Oath*. 2. How can we sweare, to labour, (*by all means lawfull, as ye require in your Covenant*) to expell those thinges, whereof we holde some to be necessary, and all the rest, to be lawfull, and laudable?

The Eight Demand.

Whether it be fitting to sweare to defend the Kings Person and Authority, with this Limitation, *In the defence and preservation of the true Religion, Lawes, and Liberties, of this Kingdome?* As if their Persons ought not to be defended against all Enemies, although as yet they embrac'd not the Trueth; or having before embrac'd it, yet have fallen from it; or as if their Royall Authority were not to be acknowledged,

acknowledged, although commanding thinges unlawfull; and as if we were not subject thereto, in yeelding to suffer under them, when we give not active obedience to them?

ANSWERE.

1. The Answere of the first Demand, may give satisfaction here. 2. The Specification of the defending the Kings Person and Authoritie, in the defence of the true Religion, Lawes, and Liberties of the Kingdome, is warranted by the Confession ratified in Parliament, by other Acts of Parliament, by the other Confession, and by the generall Band joyned with it. 3. No man will with-holde his Subscription from the Covenant, because it dith not, as it intendeth not, to expresse everie duetie we owe to the Kings Majestie, as if the not naming, were a denying of the duetie.

Reply.

What ye have replied in your Answere to our first Demand, we have examined, in our Confutation of your Answere. 2. If ye consider well all the Circumstances of the making of your Covenant, ye will finde that it had not been amisse, at this time, to have exprefsed more fullie the Loyaltie of your Intentions, to maintaine the K I N G S Person and Honour. Next, it is necessarie to exprefse it yet more fully, for our cause, whom ye require, to sware & subscribe your Covenant; leſt we doe any thing, in this matter, with a doubting Conscience, (which is a grievous sinne) that is, Doubting whether or no we are tyed by our Oath, to maintain the K I N G S Authority, onelie in ſo farre, as it is employed in the Defence of the foſaid true Religion; or, at leſt, as it is not employed againſt it. For it ſeemeth to us unlawfull, to ſware the maintenance of the KING S Authority with this limitation precisely. And if ye be of a contrary mynde, we are moſt willing to confere with you of this point.

The

The ninth Demand.

VVhether or no we can sincerely sweare to maintaine the Authority, truelie and properlie Monarchicall of the King ; and withall sweare also disobedience to these Articles , which are authorized by his standing Lawes , and to maintaine the meanelt of his Subiectes against him, in their disobedience of his Lawes, as yet standing in vi-gour concerning these thinges ?

A N S W E R E.

1. The Answere to the first Demand, is usefull here also. 2. Forbearance of Practise, for a time, in such a case, is rather Obedience, then Disobedience : for example, Kneelling was thought convenient, because all memorie of Superstition was past, should it not therefore be forborne, because Superstition is now revived, and fla-grant ? They who practise, keep the letter of the Law : but they who forbear, keep the life and reason thereof.

Replye.

Your Covenant requireth more of us, then the forbearance of the practise of *Pearth* Articles, as we have often times declared. 2. We have also showne, that the forbearance of Obedience, to standing Lawes, without licience of Superiours, and contrarie to their com-mandement, especially if it be done by deliberation, and if men ty themselves, by an Oath, to do so, is manitest Disobedience. 3. The Article of *Pearth*, anent Kneeling, was not grounded onelie, nor yet principally, upon that Narrative which ye mention ; but rather upon the conveniencie and decencie of the gelture of Kneeling, in the re-ceiving of the holie *SACRAMENT*: which teacon doeth yet con-tinue; as also the other reason which ye mention, holdeth yet: for the bodie of the People of this Churche, were never *Papistes*; and, consequently,

consequently, have no memorie of Popish Superstition, as those who lived in time of Reformation. 4. We can not see, nor conceive, how a Vow and Band, of maintaining the meanest Subject of this Kingdom, against all persons whatsoever; and consequently, against the KING himself, as we have shoun in our second Replye, in disobedience of his Lawes, can consist with that love, reverence, and subjection, which we owe to our KING. Neither have ye brought any thing in your Answere, to satisfie us in this point. And because ye alleadge, as we heare, that ye are mistaken in this point, and doe vindicate your selues, by those words of the *Covenant*, wherein ye promise to maintain the KINGS Authority ; we pray you to expresse your minde more fully, concerning it; and to shewe us, 1. What ye meane by mantaining the KINGS Authority, in that part of your *Covenant*; wherein ye expresse your loyall Intention , To maintain the KINGS Person and Authority; and in speciall , Whether or no the maintaining of the KINGS Authoritie, be taken by you, as it excludeth all resisting of his Authority, by force of Armes, even although he should command thinges unlawfull, and contrarie to the Trueth? For so we thinke it should be taken : and that it should be so taken, we are ready to demonstrate. Neither can we sweare it in anie other sense. 2. Whether your promise , of *mutuall defence*, *In the same cause of maintayning the true Religion, and his Majesties Authority, &c.* ought to be understood, of the maintaining the Kings Authority *absolutelie* : that is, *Whether he maintaine the true Religion, or no?* Or, on the contrarie; if it ought to be understood, of the maintaining the Kings Authority *conditionally*, *in so farre as he maintaineth the true Religion, and not any other wayes?* If you say , that it is to be understande the first way, we assent to that part of your *Covenant*, and have no more scruple anent it, except that one , which we mentioned in our *Reply* to your second *Answere*: to wit, that the words of your *Protestation*, seeme to import more; and, that your *Action*, or *Covenant*, is made without the Kings privity, and consent. If ye say , that it is to be understood the second way , then we continue urging our foresaid *Demand*: to wit , how a man can maintaine the Kings Authority, and withall maintaine the meanest of His Subjects, in resisting His Authority ? And how we can be said, to stand for the

Kings Honour, when we vowe and promise, to doe that which hee himselfe professeth to be against his Honour; and which, in the common judgement of men, is thought to be so? The determination of this point, is more then necessary, at this tyme: and, therefore, let us in finceritie, and Brotherly love, conferre of it; that the Consciencies of others who doubt of this, may receive satisfaction.

The Tenth Demand.

Whether or no we ought to sweare to such a Covenant, which taketh away from us all hope of a free Assemblie, or Parliament, to judge of the matteres presently debated? for how can these vote freely of any matter propounded to the decision and deliberation of the Church and Estate; who have already sworne to adheere to one part of the Question? and how can those who dissent from them, submit themselves to their judgement, chiefly seeing they are Possessoures, and have Lawes Civill and Ecclesiastick, standing as yet for them?

A N S W E R E.

We perceive, that this tenth Demand, is made of the Articles of Perth; therefore we answere as before; That we promise onely forbearance, which can prejudge no mans liberty in a Generall Assembly.

Replye.

We have showne, that your *Covenant* and *Oath*, importeth a manifest Abjuration of the *Articles of Perth*: and therefore, the swearing of it doeth manifestly prejudge the libertie of Voting in a *Nationall Assembly*: For, how can they freely either reason in an *Assembly*, concerning *Episcopacy*, and the *Articles of Perth*; or else, give their judgement, without prejudice, concerning them who have

have already promised, sworne, and vowed, first, To adheere to the Discipline of the Kirke : that is, (according to your Interpretation) to the whole externall policie of the Church, as it was 1581. 2. To labour, by all meanes lawfull, to remove, and expell, all those Rites, and Ordinances, which have come into the Church since the foresaid Year of GOD; that the Church may be restored, to the Liberty, and Purity, which it then had. Whereby ye declare, that the foresaid Articles and Episcopacy, are contrary to the Liberty, and Purity, of the Church; and consequently, ye are tyed, by your Oath, to vote against them, if ye be called to the intended A S S E M B L I E.

The eleventh Demand.

Whether our subscribing, together with our People, to the Confession of this Nation, which is ratified and registrated in Parliamēt, Ann. 1567. may give full satisfaction to all who doubt of the sincerity of our Profession, if so be they have no farther aime, but only to know and see our willingness, and constant resolution, to adheere to the Religion presently professed, and to oppose all Erroures contrary to it, to our lives end ? Now, seeing we are willing to doe this, as we take GOD to witnessse, we are, how are we hated, maligned, and traduced as Enemies of the Trueth, only because our Consciences doe not suffer us to subscribe to that Interpretation of the Negative Confession insert in the Covenant, (concerning which we can see no warrant of the trueth of it, nor lawfull Authority binding us to it) and to the Politicke, or rather Military part of that Covenant, which is a thing without the compasse of our Calling, and not belonging to thit contending for the faith once delivered to the Saints, of which S. Jude speaketh in his Epistle.

A N S W E R E .

Since no other meane could be found so effectuall, for holding out of Poperie, and forbearing of dangerous Novations in Religion, such as the

as the Service Booke, and Canons, which as yet are onelie discharged, till in a faire and legall way they may be introduced; and are by no wond of the late Proclamation disallowed: although the Service Book, by the Proclamation, February 19. be hightlie praised, as serving to edification, and to beat out all Superstition: and nothing in this Application is abjured, but what was abjured in the former; why shall we forbear to use a meane so just, and so powerfull, for the preservation of the puritie of Religion?

Replye.

Here ye doe not particularlie answeare to our Demand, and seem unwilling to give that Testimony of us, Your Brethren, concerning our sincerity in professing of the Trueth; which , all who know and judge unpartially of us, doe thinke to be due to us. It is sufficientlie knowne, what paines we take, in disputing and writing against Papists, in confuting their Erroures in our Pulpits , in leading processe against them, according to the Order of the Church, and in doing all things against Romish erroures , which can be expected from the most zealous Professoures of the trueth. If ye , or anie other of our reverend Brethren, doubt of the sincerity of our Profession, then pose us concerning any Article contraverted, and we shall be most ready to declare our minde concerning it before all men, and give a sufficient proofe to the worlde, that we have pryd as narrowlie into the misteries of Romish Erroures, for refutation of them, as any of those who impiously, and uncharitableie traduce us, as favourers of Pope-rie. 2. We have other means, more effectuall, and lawfull, (whereas we thinke this your Meane to be unlawfull) for holding out of Pope-rie : and in which we ought to confide more, then in all the promises and vowes of men; yea, also, more then in all the United Forces of all the Subjects of this Land : to wit, diligent preaching, and teaching of the Word, frequent Prayer to GOD, humbling of our selvs before him, amendment of our lives, and conversations, and arming our selves against our Adversaries, by diligent searching of the Scriptures, and using all other Means, whereby we may encrease in the knowledge

knowledge of the Trueth, and in ability, to defend it against the enemies of it. 3. The Subjects of this Kingdom, at least a great part of them, either by their own inclination, or by the perswasion of others, have such an hard conceit of the *Service Booke*, and *Canons*, that if his Majestie use a faire and legall way of bringing them into this Church, especially such a way, as may give satisfaction to all his Subjects, in all appearance, we need not to fear the in bringing of them.

The Twelfth Demand.

Whereas we heare of diverse Disorders, and violent miscarriages, of those who have subscrived the Covenant, against our Brethren of the holie Ministrie, who continue in their obedience to the Lawes of the Church and Kingdome; which miscarriages being done without all form of Justice, or legall proceeding, are an exercising of Revenge, by private Authority, and consequently are forbidden in the sixt commandement; which is one of the reasons which moveth us, not to joyne our selves unto their societie: we would gladely therefore know of our reverend Brethren, who have come hither, to recommend the late *Covenant* unto us; first, whether or no they doe allowe these disorders? 2. If they allowe them, what reason have they so to doe? and if they allow them not, how is it, that these Disorders and miscarriages, are not publickly by them, and other Pastors of their Confederacie, condemned, and sharplie rebuked in their Pulpits? Why are the Actors of them not tryed, and censured? And why doe they delay to give out some publicke Declaration, either in Print or writ, to this effect, being long since exhorted to doe so?

A N S W E R E.

1. Hardlie can a zealous people assembled in a Kirke for the Worshipp of GOD, be kept from tumult, when Bookes, and a Worship which they either know, or conceive to be Popish, are suddeinlie, and impiouslie obtruded upon them by the Leaders: and how farre the keep-

ing of the materiall Kirkes from the pollution of Worship, belongeth to the People , and communite of he Faithfull , should be considered. 2. Violence done in other places, and upon other occasions, we no more allow, then we doe approve the aspersions of Perjurie, Rebellion, &c; which some men doe put upon us.

Replye.

It belongeth not to the People, or community of the Faithfull, to contemne Authority, and the LORDS Service, done in his owne house, on his owne Day, so farre as to put violent hands in Prælates, and Pastors, in time of Divyne Worship, while they are practising those things which are enjoined by the King, and his Counsell. Such Disorders, and contemptuous carriages, doe not besem those whom CHRIST inviteth to come to him, and to learn of him, meeknesse, and lowlinesse of heart; chieflie, seeing there are many other wayes, whereby People may testifie their aversation of those *Bookes*, and *Worship*, which they conceive to be *Popish*. If it be a sinne in Parents, to provoke their Children to wrath ; much more is it a sinne in Children, to provoke their Parents, especially *Patrem Patriæ*, the common Father of the Countrey, so to wrath. 2. The keeping of GODS house, from the pollution of Worship, belongeth to those who are cloathed with lawfull Authority. 3. We not onely asked of you, Whether or no ye did allowe the Miscarriages towards our Brethren of the holy Ministry, mentioned in our Demand ? but also, supposing that ye doe not allowe them, we asked , How is it , that those Disorders, and Miscarriages, are not publicklie by you condemned; and rebuked ? Why are the Actors of them not tryed, and censured ? And why doe ye not give some publick Document to the world, of your aversation of such Miscarriages ? chieflie, seeing they are, as we have showne , a manifest transgression of the sixt Commandement. We can not sufficiently marvell, that ye have kept up your myndes in this matter, and not answered to so important , and necessarie a Demand. As for your Complaint, of Perjurie and Rebellion, &c. if ye mean the Warning lately written to the Subjects in Scotland , ye shall knowe, that the Author thereof himselfe is much displeased.

displeased with any offensive asperitie, which hath beeene found in some written Copies thereof, and hath already done that, for removing of that offence : which, we hope, shall give full satisfaction to all men.

The Thirteenth Demand.

How can we subscribe that *Covenant*, without incurring many grievous Scandals; as first, the Scandall of Dissenting from other reformed Churches, and famous Divynes, the chiefe Instruments of the Reformation of the Church in EUROPE, who did hold these Rites which are abjured in this late *Covenant*, as meerly unlawfull, Popish, and Idolatrous, to be in their own nature, lawfull. Secondly, the scandall of dissenting from Antiquitie, and vilipending it altogether in matters of the externall Policie of the Church; which we know, and have found by frequent experience, to be a thing that maketh manie Papists more averse from our Profession, then otherwise they would be. Thirdly, the scandall of Perjurie, which some of us can not escape, who did swearre obedience to the Articles of *Pearth*, and to our ordinarie, at our Admission to the Ministrie.

ANSWERE.

That threefold scandall ceaseth upon the right interpretation of the clause of the forbearance of the Novations already introduced.

Replye.

We have shwon your interpretation of the clause of forbearance, not to be right, and have refuted it, we thinke, by the very wordes of your *Covenant*; so that none of these three scandals can be eschewed by us, if we subscribe to your foresaid *Covenant*. 2. Suppose the other two might be eschewed, by that interpretation of the clause of forbearance,

rance, yet the third can not be eschewed, seeing at our Admission we have sworne obedience to the Articles of *Pearth*, and to our Ordinarie: Wherefore, ye must either prove the Articles of *Pearth*, and *Episcopacy*, to be unlawfull, or else, we can not, without violation of our *Oath*, made at our Admission, forebear the practise of the foresaid Articles, against the will of our Ordinarie, and other our lawfull Superioures.

The Fourteenth Demand.

Last of all; We pray these Reverend and Worthy Brethren, to consider impartially, and charitably, seeing we have all these scruples in our minds concerning their Covenant, as also seeing we are yet most confident, and asslured, of the lawfulness of the Articles of *Pearth*, together with the lawfulness and venerable Antiquitie of Episcopall Government, how we can, with a safe Conscience, give our consent that they should preach in our Pulpits, who come professedly to withdraw our People from that which we in the inmost thoughts of our soules doe embrace as lawfull; and from that obedience which they doe owe to their Gracious and Pious Sovereaigne therein; Whose last Proclamation hath given full satisfaction to us all, and much rejoiced our hearts, in respect he hath therein most solemnly, and by his Oath declared, not onely his sincerity in professing the Trueth, but also his pious Resolution, to continue therein, and maintaine it constantly to his lives end, most graciously and wiselie removing these things which have occasioned the late perturbation of our Church. We wish them likewise, to consider, how they can requyre this of us, seeing they would not (we appeale their own Consciences) be content that they should be so dealt with themselves; we meane, that any should goe up to their Pulpits, and condemne their Doctrine, and practise, and withdraw their People from that which hath been before recommended unto them as Trueth.

We conclude: Exhorting earnestlie, entreating lovingly, and charging modestly, these, and all others, our Reverend Brethren, before

before GOD, and the LORD JESUS CHRIST, who shall judge the quicke and the dead at his appearing in his Kingdom, if there be any consolation in CHRIST, if any comfort of love, if any fellowship of the Spirit, if any bowells of mercies, to looke narrowlie to their own Consciences, in these weighty matters; remembraunce that of JEREMIAH, *The heart is deceitfull above all things, and desperatly wicked, who can know it:* To judge charitably of us their Brethren; remembraunce that of our Saviour, *Judge not, that ye be not judged:* To deale with us in love and meeknesse, (if so be they thinke us to have gone astray from the Trueth; which, GOD knoweth, we no wayes doe perceive) remembraunce that of S. PAUL, *If a man be overtaken in a fault, ye that are spiritual, restore such a one with the spirit of meeknesse:* as also that of S. JAMES, *The wisdome that is from Above, is first pure, then peaceable, gentle, and easie to be entreated; full of mercy, and good fruits, &c.* And last of all, To seek Peace, and so to follow after it; that this our deare native Countrey be not exposed to a dangerous Warrefare, and to all the wofull Consequents thereof; of which our hearts can not thinke, without trembling and horrour.

ANSWERE.

1. Nothing in the Interpretation of the Covenant, against the lawfulness of Pearch Articles, and of Episcopall Government. 2. We never intended to draw the meanest of the Subjects, from that Loyalty of Obedience, which they owe to their Sovereigne, and ours. 3. The Counsell hath rescinded the Approbation of that Proclamation. 4. His Majesties Religious and Righteous Disposition, hath been to us a Ground, and chiefe Argument, of our hope of the hearing of all our Petitions. 5. We have no desire to wrong our Reverend and worthie Brethren; but rather to passe, in silence, the wrongs which we have sustained by them: and would approve our selves unto our GOD, and prove faithful in the imployments put upon us: earnestly desiring, that every eye may perceive the wonderfull worke of GOD in this Land: lest any of us be foynd fighting against GOD; and, that all of us may

joine Heart and Hand, for the Purity and Peace of the Kirke of our
L O R D J E S U S C H R I S T, Blessed for ever.

JULIE 21.
1638.

Mr. ALEXANDER HENDERSON,
Minister at *Lunchars.*

Mr. DAVID DICKSON,
Minister at *Irming.*

Mr. ANDREW CANT,
Minister at *Petstigo.*

Replye.

There is too much, as we thinke, in your Covenant, against the lawfullnesse of *Pearl Articles.* 2. Your Band of *Mutuall Defence*, against all persons whatsoever, may draw Subjects, perhaps, to take Armes against their King, (which G O D avert) and consequently from tht Loyalty of Obedience, which they owe to their Sovereigne, and ours; except ye declare, & explaine your selves better, then ye have hitherto done. 3. What the most honourable Lords of His Majesties Privy Counsell, have done concerning the Kings Majesties last Proclamation, is not sufficiently known to us, and farre lesse upon what Grounds and Motives they have (as you say) rescinded their Approbation of the late Proclamation. 4. His Majesties Religious and Righteous Disposition, hath been to us, and is, a maine ground wherfore we rest and relye upon his gracious Proclamation, perswading our selves, that he intendeth not, nor never intended, any Innovation in Religion. 5. We shall labour, by all meanes, to eschew every thing, which in the least degree may wrong you, our Reverend and worthy Brethren. As for the Wrongs already done by us to you, (as yee pretend), when-so-ever it shall please

please you to specific them, we hope to give you full satisfaction, and to cleare our selves of that Imputation. 6. The worke of G O D towards any Nation, how strange and wonderfull so-ever it seem to be, is never contrary to his Word : and, therefore, we feare not to be found fighting against GODS Worke , so long as we fight not against his Trueth, revealed in his Word. That all-seeing L O R D knoweth, that we mentaine his Trueth according to the light of our Consciences , and are ready to joyne Heart and Hand with you, for the Purity and Peace of this Church, in every lawfull way,& course, as sincere lovers of Trueth and Peace.

And now, Brethren, before we conclude, againe we entreat you, and all others our deare Countrey-men , especially our reverend Bretheren of the holy Ministrie, to judge charitablie of us, and of our proceedings at this time ; and in particular, of these our Demandes, and Replyes; which, G O D is our witnesse, neither hatred of any mans person, nor love of Contention, nor any worldly respect ; but only the Conscience of our Calling hath drawn from us. And as for our Arguments for not Subscriving, which are taken from our due subjection and obedience to our Soveraigne, and his Lawes, we protest, and declare, that they ought not to be so interpreted , as if we intended to accuse you, or others, our dear Countrey-men , of Disloyaltie towards our most Gracious K I N G ; or, as if our purpose were to lay any such Imputation upon you : for they are only used by us, to shew what the wordes of the Covenant seem to us to import, and how we conceive of them ; as also, what maketh us so to conceive of them. We doubt not , reverend Brethren , but ye know, that as we owe to you, and to your Proceedings, the favourable judgment of Charicie ; so we ought to judge of those thinges, which we are to swearre , and subscribe , with the strict and inquisitive judgement of Veritie ; and consequently, we ought to ponder duely, and to propound particularly and fully to others , (especially to those who requyre our Oath and Subscription , and undertake to satisfie

our Consciences there-anent) all the doubts and reasons which make us unwilling or astrayde to give our Subscription therewerto,

JOHN FORBES OF CORSE,
Doctor and Professor of Divinitie
in ABERDENE.

ALEXANDER SCROGIE,
Minister at Old ABERDENE, D. D.

WILLIAM LESLIE, D. D.
and Principall of the KINGS Colledge,
in Old ABERDENE,

ROBERT BARON,
Doctor, and Professor of Divinitie,
and Minister at ABERDENE.

JAMES SIBBALD, Doctor of Divinitie,
and Minister at ABERDENE.

ALEXANDER ROSS,
Doctor of Divinitie, and Minister
at ABERDENE.



T H E
ANSVVERES
OF SOME BRETHREN
OF THE MINISTERIE,

TO THE
REPLYES

Of the Ministers and Professoures
of DIVINITY in ABERDENE;

CONCERNING
THE LATE COVENANT

2. CHRON. 15. 15.

*And all Judah rejoiced at the Oath: For they had sworne
with all their heart, and sought Him with their whole
desire: and He was found of them.*

To the Christian READER.

THAT you may know our Proceedings, how we are brought upon the Stage, and contrary to our expectation, are put in Print. Coming to ABERDENE, on Fryday, the after-noon, we received the Demands of our reverend Brethren, that night late; and, for the greater expedition; without delay, we returned our summarie Answeres on Saturday at night. On the L O R D S Day following, we desired to expresse our selves to the People in presence of the Ministerie, but the Pulpits and Kirks were altogether refused; and therefore in the most convenient place we could have, sub dio, and at such houres as were vacant from the ordinary exercises of publicke Worshipp, we delivered our Message in the audience of many. After our last Sermon, towards Evening, we found that our labour was not in vain in the L O R D : for dyverse persones, of speciall note, both for place and wisdome, with willing heart, and great readinesse of minde, did publicklye put their hands to the Covenant. Having the weeke following scene some parts of the Countrey, [where besides the Presbyteries Alford and Deere, who had subscribed before, the Moderator, and dyverse of the Presbyterie of ABERDENE, the Presbyterie and People of Turreff, after they were satisfied in some scruples, did also subscribe] we returned the next Saturday to A B E R D E N E: where finding that some others had subscribed that weeke, we resolved to preach upon the morne. That night we received a Replye, unto which before our returne home, we have made an Answer. All these we desire may be unpartiallye considered: & if it shall please the L O R D , that any light shall come from our Labour unto thy Minde, let it bee ascryued not unto us, (who neither had time nor helps for such a taske) but to the brightness of the Trueth, and Cause it selfe, and to the Father of Lights: to whome be all Glorie.



To our Reverend Brethren,
The Doctors and Ministers of Aberdene.



Hat our Answeres (reverend and beloved Brethren) have not given you full satisfaction, as it may be imputed to our weaknesse , in the defence of so good a cause, so it may proceed also from your own prejudice against what could be said by us which we have some reason to suspect for two causes, one is, that your Demands which we conceived to have been intended meerly for us, and were sent unto us from you in write, were published before our comming, in Print, like as ye have now printed and published your *Replies* before ye had seen our *Answeres* unto that which we received from you last in write; we having promised to the bearer, to retурne an Answer shortly ere we departed the Countrey. This may seem rather to be a seeking of victory from prejudice, then a search of veritie for satisfaction. The other cause of our suspicion , is , that the groundes of our *Answeres* to you, have proven satisfactorie to others, who for Age and gifts of Learning and Understanding , are pryme men in this Kirke and Kingdome, and to whom modestly will not suffer you to preferre your selves. But whether our weaknesse or your prejudice be the cause, must be now judged by others, to whose view ye have brought us : whom therefore we with you heartilie desire unpartially to consider our first and second *Answeres*; wishing and hoping that partia- lity, prejudice, and all worldly respects and feares , laide aside , the naked Truth shall be seen of all her lovers. Concerning your con- fidence

fidence of us, as we in love judge, that ye thinke not your selves to be stryving against the Trueth; so may ye conceive, that we can no more bee brought to your mynde, then wee can bee drawne from the profession of our Religion, as it hath been reformed, sworne, and confirmed by the late and preceeding *Covenants*, and from following the example of our religious Reformers, and the manie Worthies succeeding them in this Kirke, who would have been glad to have seen the dayes which we now doe see: and for which we pray, that both yee and wee may be thankefull, so shall it not be imputed unto us, that we have not discerned and used the day of the LORDS visitation: so shall we all rejoice together in the Day of the L O R D.

To the First Replye.

YOur experience in your Disputes against the common Adversary, wherein ye say ye are so frequent, hath (no doubt) taught you, how easie a matter it is to multiply Objections against the Trueth, and Cause of GOD: and your selves knowe, that your Objection against our Calling, and the Warrant of our comming to you, was framed, and published in Print, before it was propounded unto us, and ere our Answere could be had; but so soone as we did heare your Demands, we answered incontinent, in the humilitie and trueth of our mindes, that we were to obtrude nothing upon you, or your flock, by any particular Authority, Civill or Ecclesiastick; but that we did come, in all meeknesse, to represent unto you the present case of this Kirke, and in love to intreat you, to joine with us, for the peace thereof; for which we trust, without wronging any lawfull Authority, we may claim the warrant of the highest and greatest Authority, although we had not been sent from almost the whole Kirke and Kingdom, lawfully conveened at this time, for the preservation of Religion, and of the Liberties and Lawes of this Kingdom, so sore shaken, by the usurpation of the Prelates, and their Favourers. Let us consider one another, to provoke unto love, and to good works, &c. sayeth the Apostle, *Hebr. 10. 24.* And where ye object,

that

that without your leave we preached within your congregation; which is aggravated by you, as a heinous fault, both against Scripture, and against the Canons of ancient Counsels, which ye have laboriously quoted against us; we intreat you, to be more sparing, lest the guiltinesse, if there be any, reflex upon your selves: For your Pulpits and Kirks being denied us (not from any injurie done by us, but by your own determination, before our comming) a necessity was laid upon us, to deliver our message in such places, as your courtesie did permit; wherein no man will find, that we have failed, if he consider, first, That there is as wyde difference betwixt *Ecclesia turbata & pacata*, the troubled and peaceable estate of a Kirk, as is betwixt *Ecclesia constituenda, & constituta*, and many things are necessary in the one, which perhaps are not expedient in the other. Ye speake of the Constitution of the Kirke this yeare, as if ye had beeene speaking thereof many yeares before this time. 2. That the Word of GOD, and the Canons of Counsels, will have Pastors so to care for their owne flockes, that they forbid them not, to care for the whole Kirke, especially in the time of a common Combustion. When the house is on fire, every man ought to runne to all rowms, where hee may quench it: when a laik stricketh up in a Ship, every Mariner, yea, every Passenger, ought to labour to stop it. Even he who is not universall Pastor of the Kirke, is Pastor of the universall Kirke: & the Apostle hath taught us, That we are members one of another, *Rom. 12. 4.* As all the members of one bodie being many, are one body; so also is CHRIST, *1 Cor. 12. 12.* That the members should have the same care, one for another, *vers. 25.* If some members of this Kirk had not cared more kindly, in this time of comon danger, then other some have done, the whole body had been ere now dangerously, if not desparately diseased. 3. That we made choise of such houres, for delivering our Message, that the people might attend your ordinary times of publick worship; which maketh your charge, of the peoples contempt, or ours, of your Ministry, to be most unjust.

In the second part of your *Replye* to our *Answer* to your first *Demand*, ye might have made choise of words witnessing more respect to the most part of the Kingdom now, and to the Kirke in former times, then of a *Confederation*, and negative *Confession*: we

know no other Confederation at this time, but this same Laudable *Covenant*, which our Progenitors, and many yet living, made with GOD, and amongst themselves, at the Commandement of Authority, and according to the example of the people of GOD in former times. Neither is that short *Confession* meerly Negative, since the beginning thereof is affirmative, and doeth virtually containe the first large *Confession* ratified in Parliament, 1567. 2. No Pastors, in our knowledge, have either been forced to flee to foraigne coun:reys, or have been threatned with the want of their Stipends, for the refusing their Subscription: but this we have heard, that some of them have of their owne accord, gone to Court, for procuring of protections against their Creditors, and against the Lawes, and duety of good Subjects, have made lies between the KING and his People. Others we know have wilfully refused, to abide with their flock; and being earnestly intreated by them, to attend their Charge, have left them, and have gone out of the Countrey, for no reason, but because the people had subsciried; and, as ye knowe, that Arguments have been taken from augmentation of Stipernds, to hinder Subscription: so ye may knowe, That fear of worldly losse, rather hindereth men to subscribe, then scruple of Conscience. The Prelates flight, seemeth rather to have proceeded from inward furies of accusing Consciences, or for fear of a storme, (which being procured by their owne doing, may be easily prognosticated by them) then from the inforc-
ing of subcription of the *Covenant*; which in our knowledge was never required of any of the Prelates, although they be grossly guilty of the breach of the *Covenant*, which they did sware & subscribe before. 3. Your help, by your prayers, and other means, for extinguishing of the present Combustion, we still desire, but with all intreat, that you would both joyn with the rest of the Kirkes of the Kingdome, in publicke humiliation and fasting, which the LORD himselfe doeth proclaimme and call for at this time; so should your prayers be the more effectuall, and also ye be good instruments, according to your power, with your own people, and the countrey about, to joine in the *Covenant*, so should ye finde the worke of Pacification the more easie. 4. The reasons which we touched in our *Answer*, for proving, that ye might, without just offence to any, joine with us, in sub-
scriving

scryving, are not yet answered : for, first, a sound interpretation of the *Covenant*, although proceeding from a private person , and altogether voide of external Authority, can not make a substantiall difference : and if the interpretation be unsound, although it were confirmed by Authority, it maketh not a substantiall coincidence. 2. Why is it denied, that the former *Covenant* containeth mutuall defence, since all are obliedged thereby to defend Religion, according to their vocation and power, and the KING s person and Authority , which can not possiblie be done, without mutuall defence : and since that clause of the *Covenant*, is so expounded, and applied upon grounds of perpetual reason, in the general Band drawn up, & Printed by Authority, An. 1590. 3. Ye must either prove this *Covenant* to be substantially different from the former, which is impossible , or ye must acknowledge this to have the same Authority with the former , since we are really obliedged in the former *Covenant*, and virtually the same warrand of KING , Counsell, and assemblie, remaineth , and was never yet discharged : by vertue whereof the *Covenant* might have beene renewed yearly, by all the subjects of the Kingdome, no lesse then it hath beene subscrived yearly by such as passe degrees in Colledges, and such as were suspect of Papistrie, from time to time. 4. What was done by his Majesties Commissioner, was not done in a corner, that it needeth to be pryed into, or doubted of, and what was allowed by his Grace, who had so great power from his Majesty , to declare his Majesties will, and to receive Declarations from his subjects, and who was in every poynt so zealous and tender of his Majesties service and honour : who are ye , that it should be disallowed by you ? Ye will have the Kingdome guilty of combination against Authority, and will not have the KING to be satisfied , when they have declared themselves to the contrary, and their Declaration is accepted by his Majesties Commissioner. This manner of dealing, is more suitable to Papists, and such Incendaries, then for you, who desire to prove good Patriots , in using all means of Pacification. 5. We are sorry, that ye should be the first, who have accounted our *Covenant* to be a confederacie against the Trueth , since some of your selves , and all every where have been constrained, to acknowledge, that they aime at the same end with us, to maintaine the Trueth. And for that which

which displeaseth you in our way, that we deale after such a manner with people, to come in, we answere, that we have seen in this Land, the Day of the LORDS Power, wherein his people have most willingly offered themselves in multitudes, like the dew of the morning: that others of no small Note, have offered their subsciptions, and have been refused, till tyme should try, that they joine in sincerity, from love to the cause, and not from the feare of men: and that no threatnings have been used, except of the deserved judgement of G O D; nor force, except the force of reason, from the high respects which we owe to Religion, to our KING, to our native Countrey, to our selves, and to the Posterity; which hath been to some a greater constraint, then any externall violence; and we wish, may prevaile also with you.

To the Second.

VVE perceive, that ye passe in silence, that which we answered concerning the preventing of trouble, which by all appearance had been too sensible to many before this time, if the Conventions censured by you, had not been kept; we desire, that ye would here declare your selves, whether ye would have rather received the *Service Booke, Booke of Canons,* and other trash of that kind, tending to the subversion of Religion, and to the prejudice of the Liberties of the Kingdom, then to have conveened in a peaceable manner, to present Supplications to his Majestie, for averting of so great evils. Neither doe ye speak a word of the saying of K. James, which ought to be regarded, both for the witnesse sake, who is of so great authority, and for the testimony which containeth so great reason. For, shall not the whole body of a Kingdom stirre *pro aris & focis?* or shall our Religion be ruined, and our Light be put out, and all men holde their peace? We told you also, that the first part of the Aet of Parliament, 1585, is relative to another Aet in Queen Maries time, which specifieth, what sort of Leagues and Bands are forbidden, and setteth us free from the breach of the Aet: but yee have

have answered nothing to this, and still dispute from the ACT of Parliament, rather then from other grounds, better beseeming your Profession, and ours; and in this will so precisely adhere to the letter of the Law, that you will have no meetings, without the KING'S consent, even in the case of the preservation of Religion, of his Majesties Authority, and of the liberties of the Kingdome, which we are sure must be contrary to the reason and life of the Law; since the safetie of the People is, the Soveraigne Law. Although it be true also that for our *Covenant*, we have the consent of Authority presing upon all the subjects in the generall Band, and confession of Faith, formerly subscribed for maintenance of the Religion, their subscription and Oathas a note of their soundnesse in Religion, and of their loyaltie and fidelitie to the KING, and his Crown, wherein *Juris-consults*, more skilful in this kinde, then we need to be, have given their *Responses* and *Verdicts*, in favours of us, and of our cause.

2. The poynt touching Authority, is so full of Thornes and Rockes, useth to be so vehemently urged, to procure envye against the Gospell of CHRIST, and can so hardly be disputed and discusfed, except in a large Treatise, to the satisfaction of Kings and Kingdomes; and all having interest, that for the present we only wish you to heare the testimonies of two grave Divynes, the one is *Whittaker*, in his *Answeare to Master Reynolds preface*, pag. 6. Stirres and Tumults for matter of Religion, *Reynold rehearseth*, that hath been in *Germany, France, Bohemia*, as though it were sufficient for their condemnation, that they once resisted, and did not by and by admit whatsover violence was offered, either to GODS Trueth, or to themselves, contrary to Promise, to Oath, to publicke Edicts, to Law, whereby they were warranted to doe as they did: more of this matter, will I not answeare, being of another nature, and cleared long since from the cryme of Rebellion, not only by just defence of their doing, but also by the Proclamations and Edicts of Princes themselves. The other is *Bilson*, in his Booke of Christian subje~~cton~~, in defence of the Protestants in other Countreys, against the objection of the *Fesuit*, Pag. 332. affirming, that subjects may defend their ancient and Christian liberties, covenanted and agreed upon by those Princes to whom they first submitted themselves, and were ever since confirmed

firmed and allowed by the Kings that have succeeded, they may requyre their own right, save their own lives, beseech, that they be not used as slaves, but like subjects; like men, not like beasts; that they may be converted by Lawes, before judges; not murdered in corners, by Inquisitors. This is also the judgement of *Rivetus* in his *Commentarie, Psal. 68.* which being looked upon by you, will furnish a full answere to what ye have cited at length from his *Tea
suita Vapulans.* For betwixt Jesuiticall treasonable and pernicious doctrine, and practises against Princes and Magistrats, refuted by him, and the loyall and sound doctrine of Protestants, your selves know the difference and opposition, like as it is cleare as the Sunne, by that short Confession, by the Application thereof, to the times in this present Confession, by our publicke Protestation, and by the Declaration exhibited to his Majesties Commissioner, that we meane not only mutuall concurrence, and assistance in the cause of Religion, but also to the uttermost of our power, to defend the KING'S Majestie his Person and Authority. We would be glade, that ye and others were witnessles to our private Prayers, and the most secret of our thoughts and affections, concerning our loyaltie to our dread Soveraigne; so should ye either cease to write in this sort against us, or be forced to write against your own Consciences.

3. When we justifie our *Conventions* and *Covenants*, from their purposed ends, we meane not only the last and most remote ends, but the nearest and immediate, and if nothing in these can merite just censure, the *Conventions* and *Covenants* no more in that which ye call the Object, nor in their ends, can be culpable: what Aspersions have been put upon our Reformation, and Reformers, by the malice of our Adversaries, can not be unknown to you. But we wish, that your engynes and penns may be better employed, then to joine with them in so bad a cause, which we expect also from your prudence, considering the people and place where ye live..

To the Third.

YE doe well and wisely, that ye search not curiously into the myndes of Princes, and Reasons of State: but whether all his Majesties

Majesties subje^ts be satisfied with the last Proclamation, needeth no deep search. For although possiblie some had been more pleased with a Proclamation, commanding the *Service Booke*, such especially who neither will see no errours in it, or have publickly professed, that they have been groaning for it, yet the Protestation of the Suppliants against it, as it giveth most humble and hearty thanks to His gracious Majestie, for wht is granted; so it testifieth upon undenyable evidences, that the Proclamation is not a satisfaction of our just desires: for, first, the Proclamation suppolet^h the *Service Booke* to be no Innovation of Religion. 2. That it is not contrary to the Protestant Religion. 3. That the Proclamation giveth not order for discharging all the Acts made in favours of the *Service Booke*, especially that of the 19 of February, which giveth unto it so high Approbation, as serving for mantaining the true Religion, and to beat out all Superstition, and no wayes to be contrary to the Lawes of this Kingdom; but to be compyled and approved for the universall use and edification of all His Majesties Subjects. 4. It is so farre from disallowing the said Booke, that it putteth us in feare, that it shall be prest in a faire and legal way, and therefore notwithstanding the Proclamation, the necessity of Covenanting, which containeth nothing contrary to the Acts of Parliament, nor to the duety of good Subjects, but is the largest Testimony of our Fidelity to G O D, and loyaltie to our KING, (whatsoever it may seem to you to import) doeth yet continue, that His Majestie may be pleased, to grant the full satisfaction of our reasonable Petitions, and that our Religion, and Liberties, may be preserved for afterwards. Whosoever professe themselves, to be perfectly satisfied with the Proclamation, doe proclaim in the ears of all the Kingdom, that they are better pleased with the *Service Booke* and *Canons*, then with the Religion, as it hath beeⁿ professed in this Land since the Reformation.

To the Fourth.

VE were assured, that your *Demand* proceeded from a Mistaking, and therefore, according to our knowledge did

did ingenuously, for your satisfaction, expound unto you the minde of the Subscribers; but finde now, that we have laboured in vain, at your hands, from which we have received this *Reply*; unto which, concerning the first Mis-interpretation, we answere: 1. That although we doe neither use threatnings, nor obtrude our Interpretation upon you, as bearing any obligatory Power, yet pardon us, that we match you not, and put you not in the Ballance with the greatest part of the Kingdom, both Ministers, and others, in whose name we recommend this Interpretation unto you, by all faire Means, and force of Reason: and in so doing, wee are so farre from the breach of our Solemne Vow, and Promise, that we esteeme this to be no small prooef of that godlinesse, and righteousness, wherein we are bound, by our *Covenant*, to walke. 2. The autoritative judgement of our Reformers, and Predecessors, is evidenced, not onely by the *Confession of Faith*, ratified in Parliament, but also by the Books of Discipline, Acts of Generall Assemblies, and their own Writs; wherein, if ye will, ye may find warrand for this Interpretation; and in respect whereof, it is publick *ratione medii*, besides those midses of Scripture, of Antiquity, and of the Consent of the Reformed Kirks, which are named for midses by you.

Concerning the 2 Misconstruction, it is no marvell that Prejudices, and Preconceived Opinions, possessing the minde, make men to fall upon Interpretations of their own; but in the South parts of the Kingdom, where many learned and judicious men, both Pastors, and Professors, were assembled, at the first subscribing thereof, we remember of none that did fall into that Mistake. And the two sorts of Novations, such as are already introduced, and such as are supplicated against, are so punctually distinguished, that there is no place left to Ambiguitie: but on the contrary, the Novations which we promise to forbear for a time onely, cannot be supposed in the following words, to be abjured for ever, as Popish Novations. 2. Upon a new examination of the words, ye perceive, that the Articles of *Pearth*, and *Episcopacy*, are condemned as erronious Corruptions, because we promise, to labour, to recover the former purity & libertie of the Gospell: unto which our Answere is, that it appeareth, that you will have all the *Covenanters* against their intention, and whether

whether they will or not, to disallow, and condemn, the Articles of *Pearth*, and Episcopall Government, lest they be tryed in a Generall Assembly: but it is knowne to many hundreds, that the words were purposelie conceived, for satisfaction of such as were of your judgement, that we might all joine in one heart, and *Covenant*, for establishing Religion, and opposing Erroures. And for your Argument, whether the Articles of *Pearth*, and Episcopacy, be against the purity and liberty of the Gospel, or not, which is not determined by these words of the *Covenant*: but it cannot be denied, first, That if in a Free Assembly, they be found to be against the purity and liberty of the Gospell, they ought to be abolished: in the meane time, it being left free, by the words of the *Covenant*, to all, who will, to stand to the defence of their lawfulnessse. Secondly, how can it be denied, that many corruptions, contrary to the purity and liberty of the Gospell, were they never so innocent in themselves, have accompanied these Novations, such as the superstitious observation of Daies, feriation and cessation from worke, on those dayes, Feasting, Guysing, &c. many grosse abusess have entered in the Sacrament, upon Kneeling before the Elements, and upon the lawlesse usurpation of Prelates: in respect whereof, even they who allow of *Pearth* Articles, and Episcopacy, may swear to recover the purity of the Gospell. And thirdly, who can be so great a stranger at home, as to deny, that many corruptions of Popery, and Arminianism, have entred in, in the Kirke, and have been vented, and defended, in schooles, and Pulpits; by reason whereof, we are bound, every one of us, according to the measure of our light, to labour for recovery of our former Purity? And therefore, if you had cast your eyes upon the condition of this poore Kirke, as ye have pryed narrowly, into the expressions of the *Covenant*, ye might have spared both your owne labour, and ours, and not laboured to skarre both your selves and others, with this shadow.

In your Argument, *ad hominem*, you should have considered, that whatsoever be our judgement, as we are particular persons, yet, at this time, we were to be taken, as Commissioners, from the whole company of Subscribers, who, about this point, are of different judgements: and if some of your oyyn judgement, had either come alone

in our place, or had been joined in Commission with us, we had anticipated your Objection: and this ye have been forced to see; and so your selves, in propounding your Objection, have answered your own Syllogisme, in making us to say, that ye may sweare and subscribe seeing ye thinke not these things to be abjured in that Oath made *Anno 1581*: neither was it for you, to inquire in our private Opinion, nor necessary for us, to make it knowne, but to have conceived of our minds, according to our Commission, and the will of those who sent us. Your Arguments need to be no impediments unto your swearing of the *Covenant*. For upon your grounds, ye would not have sworne the short *Confession*, any time bypast: yea, ye can not sweare the Confession of any Kirke; nay, not the Articles of the *Creed*, because of the diverse Interpretations of the Article of *Christ's descent into Hell*; or swearing them in *Scotland* and *England*, ye behoved to sweare them in diverse senses. There be some words of the *Lords Prayer*, as *Give us this day our daily bread*; and of the ten *Commands*, as the words of the fourth Command, which are diversly understood; must Christians, therefore, forbear to joine in saying the Prayer, or swearing Obedience to the Commandements? Neither for this doe we admit any Ambiguity, or Equivocation: the words certainly have but one true sense, and signification; but diverse persons conceive and understand them, according to the different measures of their light. Since then your Disputation is builded upon such a Supposition, it must either fall to the ground, or hardly can any *Confession of Faith*, or religious *Covenant*, be sworne. Offend not, therefore, if we in modesty, present unto you, a dish of your owne dressing; we meane, the like Argument, *ad hominem*. The Rites and Ceremonies, which are not abjured in the negative *Confession*, are not abjured in this late *Covenant*. But the Rites and Ceremonies, which were concluded in *Pearth Assembly*, are not abjured, as ye say, in the negative *Confession*, made *Anno 1581*: therefore, they are not abjured in this late *Covenant*. The first Proposition is evident, because in the late *Covenant* we are bound no furder, concerning the negative *Confession*, but to keep it inviolable: and therefore, what Rites are not abjured there, are not abjured here. The second Proposition cannot be denied by you; for these twenty years by-gone ye have thought:

thought your selves free of Perjury, notwithstanding of the Oath in 1581, and of yout conforming your selves, to the Ordinances of *Pearth*. And whereas ye alleadge, afterward, as before, that our Supplications are satisfied, the contrary is knowne, by our publicke Protestation, and by our last Supplication, and Complaint, presented to his Majesties Commissioner. And urging of the *Service Booke*, was a sufficient reason, for forbearance of *Pearth* Articles, till an Assembly; at which time it may be determined, whether it be expedient, that this Kirke be any more troubled with them.. Neither needeth your Conscience to hinder you to subscribe the forbearance of these Novations, as if swearing of forbearance, were a swearing disobedience to Authority : first, Because the swearing of forbearance of a thing in your opinion, indifferent, in the case of Scandal, and of sensible feare in others, of Superstition, is the swearing of Obedience the Commandement of GOD, which forbiddeth us, to destroy him, for whom Christ died, although man should command the contrary.

2. Because the Articles of *Pearth* were concluded, for satisfying the KING, and not to presse any man with the practise of them, as was openly professed unto the Opponents, before the face of the whole Assembly : and because the Act it selfe giveth warrant, to forbear the practise at this time, when the memory of superstition is revived which maketh us to thinke, that they who have forborne the practise of these Articles, since the superstitious service Booke was complained upon, make most truelie conscience of obedience of the Act of *Pearth*, and Parliament, ratifying the same, and are most conforme unto the Confession of Faith, ratified in Parliament, declaring, that Ceremonies ought to be changed, when they rather foster superstition, then edifie the Kirke, using the same. Last of all ; Ye say, ye can not swear forbearance, because ye can not abstaine from private Baptisme, and private Communion; where we perceive, that in your judgement, private Baptisme and Communion, are not any more things indifferens, but necessary, *necessitate precepti*, in so farre, that the not using of them, is a contempt of the means, and a tempting of GOD. By this your Doctrine, first, The state of the Question, anent *Pearth* Articles, is quite altered, for ye, and your Associates, did ever, to this time; alleadge the Question, to be of things indifferens.

indifferent : but now ye finde some of them so necessary, that altho^t the generall Assembly of the Kirk, should discharge them, yet ye behoved still, for conscience of the Commandement of GOD, to practise them. If ye have the same judgement of kneeling before the Elements, and of festivall dayes, it commeth to passe amongst us, which hath been incident to the Kirke, in former Ages, that thinges have been first brought in, as indifferent, then urged as necessary. If confirmation also in your judgement, be not indifferent, but necessary, we desire to understand, with what conscience it hath beene slighted, and utterly neglected by the Prelates, these 20 yeares past ? and how it is, that ye have carried so small regard to the Canon of the Kirke, and Act of Parliament, and to the benefite of young Children, as not to requyre, urge, and presse the practise thereof, both in your own charge, and throughout the whole Kirke ? This would seem to be partiall dealing, to presse some Ceremonies, and neglect other some; while both by the same Canon of the Kirke, and Act of Parliament, are appointed. 2. Ye doe hereby condemne the practise of the Kirke of *Scotland*, from the time of Reformation, till *Pearl Assemblie*, and put no small guiltinesse upon other reformed Kirkes, who use not that at all, but rather abstaine from it, as dangerous, which ye now doe profess, to be so necessary. 3. We wish you wisely to consider, whence it is, and what can be the true cause, that ye living in that part of the Kingdome, should be more pressed by the people, with the practise of private Baptisme, and Communion, than all the Kirkes in the Kingdome beside, where these twenty yeares past, rarely any such motion hath been made : is it not becaule that Popery prevaleth there, and the people have a superstitious conceit of Baptisme and Communion, as absolutely necessary to Salvation ; as if GOD had tyed his grace to the Sacraments ; and children dying without Baptisme, and others without their last *Viaticum*, did perish ? Thus ye minister the Sacraments in private, as necessary, *Necessitate praecepti*; and the people seeme to desire, and receive them, as necessary, *Necessitate medii*: an Evill very curable, in that citie where the Assemblies of the people, for publicke worship, are frequent, wherein the Sacraments might be ministred frequently enough, with great solemnity, and edification.

4. And

4. And though we doe not deny, but Baptisme privatlie ministred, by the Minister of CHRIST, according to the Institution, be true Baptisme, and, that a childe thus privately baptized, be not to be baptized againe, (although it be true also, that private Baptisme maketh way to this Error of Re-baptizing :) yet we hold, that the necessitie of the Commandement, standeth only for Baptisme in publick, since no precept requyreh Baptisme, but when the ministratyon thereof can be had orderly, with all the circumstances requisite ; whereof this is one, that it be ministred in the presence of that visible kirke, whereof the children are to be members : for not only the minister of Baptisme, and the parents of the children, but the Congregation also hath interest in the baptism of every member that entereth in their communion : which therefore, ought to be a publick action, no lesse then the cutting off of a rotten member, by Excommunication, ought to be done publickly. 5. It is known, that private Baptisme hath bred, and fostred the opinion of absolute necessitie of Baptisme, of Baptisme by WOMEN, and private persons, of Baptisme by supposition, &c. and, that the ministratyon of the Sacraments, in private places, hath been, and is, the ready way to bring people to the contempt and neglect of the Sacraments in publicke, and to the prophanation thereof in private. 6. When all the forms of ministratyon of Baptisme, shall be compared, both that of the ancient Kirke, keeping Easter, and Pentecost, for the solemne times of Baptisme, and the other of the Popish kirke, and other kirkes, not well purged of the dregs of Popery, ministiring Baptisme and Communion at all times, in private places, and before few persons; it shall be found, that no better course could be taken, then that which hath been wisely appointed and obserued, in the Kirke of Scotland, since the Reformation; that the Sacraments be ministred in the ordinary meetings of GODS People; unto which they had regard, and not unto the places of materiall Kirkes : which we adde, lest any should thinke, that we entertained any superstitious conceit of places.

To the Fifth.

TO the first Exception, we have even now answered, and need to adde no farder, concerning private Baptisme and Communion. 2. We looked, that your Argument, *ad hominem*, had beene closed in the fourth *Reply*, and wish, what ye had to say, against the Dispute, of Popish English Ceremonies, or any other Treatise of that kinde, or any of us in particular, had beene kept to another time: for, would any of us, refuse to sweare the shott *Confession*, because ye have expounded some Articles thereof, contrary to our minde? Our desire is, that ye keep your own meaning of the negative *Confession*, and we keep ours, according to our diverse measures of light; and, that both sides promise, Forbearance, as is required in the *Covenant*, which may very well stand both with your meaning, and ours: of ours, there is no question; and of yours, there needeth none to be moved by you, since ye thinke them indifferent: and therefore, in such a case, may promise, to forbear them. From this ground, and from the different use of the word Discipline, and Policy, it is easie to answere, both your *Sorites*, and *Dilemma*: for the late *Covenant* bindeth you to keep the former, according to the common meaning of the Subscribers; and not according to your Interpretation or ours, in particular: and the horns of your *Dilemma*, may be turned about against your selves: for we aske of you, Unto which of the members of the Distinction doe ye referre Episcopacy, and the Articles of *Pearth*? if they were abjured for ever, before *Pearth* Assembly, how is it that ye have admitted and practised them, since that time; for this were Perjury? And if they were not abjured, but by the shott *Confession* were left indifferent, why may ye not, for any impediment ye have from that *Confession*, forbear now the practise of them? We looked not for Velitations of this sort, which the change of Commissioners sent unto you, might have prevented, but for some solide and grave reasons, why ye could not subscribe the *Covenant*, whether presented from our hands, or the hands of others, our Learned and reverend Brethren, of your practise and judgement, who might have beeне

beēne sent unto you in our place. In the meane time, because manie are intangled with the word of Discipline, and Policie, we desire the Reader to remember, that sometime the word is taken for the Rule of Government of the Kirke, and censure of Manners, by Office bearers appointed by Christ; and thus it is unchangeable: sometimes for the constitutions of Counsels, and A&ts of Parliament, about mitters of Religion; and thus it is alterable, or constant, according to the nature of particular Objects: and thirdly, it is taken for the ordering of the circumstances, to be observed in all actions Divine, and Humane; and thus it is variable. We appeale with you, to the indifferent Reader, who is judicious, whether it be necessarie for your Subscription, to know our Opinion of such Rites and Ceremonies, as are not of Divine institution. We have reason, [for any thing that ever we heard to the contrary, these twenty years past] to cleave unto the words of the *Covenant*, concerning such Rites as are brought into the Kirke without, or against the word of G O D. The Blessing of Marriage (now the second time instanced) we conceive, neither to be circumstance, it being neither time, place, order of doing, nor any such thing, nor a Ceremony properly so called, more then the Blessing of the People, commanded in the Law, and practised before the Law, or praying for a Blessing upon the Ordinance of G O D, that it may be sanctified unto His People: we neither exalt Marriage so high, as with the Papists, to thinke it a Sacrament; nor doe we abase it so low, as to thinke it a paction or contract, merely Civill, it being the Covenant of GOD, which cannot be dissolved by consent of the parties, as other civill Contracts may be: and therefore, as we will not use it superstitiously, according to the prescript of the *Service Booke*; so will we not for the abuse of Popery, although it were a Paction merely civill, it being so important, with-holde *Ecclesiastike Benediction* from it.

To the Sixth.

Silence carrieth sometimes the appearance of consent, sometime it is from weaknesse; and since yee know also, that it may at sometimes

sometimes come from wisedome, and moderation; why doe ye not rather keepe silence your selves, then make such an interpretation of ours? We deny not, but Divines, both ancient and moderne, are against us, concerning the lawfulnessse of the thinges contraverted: but we withall affirme, first, that Divines, both ancient and moderne, are against you also; and both may be true, for both are but propositions indefinite, in a matter contingent. 2. That almost all Divines universally are for us, and for the forbearance of thinges indifferent, in such a case, which is the point urged by us, and cleared before. Secondly, we deny not, but the Oath containeth many other Articles but concerning that of the Novations already introduced, if ye could have believed us, and so many thousands as have subscrived, it containeth no more, but the forbearance of them, for a time; neither can any farther be extorted from the tenor of the *Covenant* it selfe, according to your grounds. If ye will interpret it according to the meaning which ye thought it had the last year, and which we urge you not to change, and to promise forbearance, can neither be contrary to that duety which ye owe to your flock, nor be disobedience to Authority, but a meane to edifie GODS people, and obedience to G O D.

To the Seventh.

First, The reason propounded in the seventh *Demand*, for refusing your subscription, because ye supposed *Pearth Articles* to have beene abjured, as Popish, is answered to the full, and impediment put out of your way. This other that ye propound, concerning our conception and meaning of the short *Confession*, may be as easily removed, if ye will once believe, that we urge not upon you our meaning, but leave you to your own, till the matter be examined in an Assembly. 2. Ye call some of those Novations, necessarie; but without warrant of that Assembly which concluded them, as indifferent, and all the rest you will have to be laudable: thus by progress of time, thinges formerly indifferent, become necessary; and what was but lawfull before, and had much adoe to gaine that reputation, is

cation, is now become laudable; where ye plainly discover the cause of your unwillingnesse to subscribe , not so much to be the commandement of Authority,as the necessity and excellency of the things commanded. Till ye, therefore, change this opinion, ye cannot promise forbearance, neither upon our dealing , nor at the commandement of Authority, although forbearance should serve for the peace of the Kirke, and Kingdome.

To the Eight.

First, we remit the reader to our *Answer*, and your *Reply*, which we hope, shall be found no confutation. 2. We obserue, that ye have not answered our Argument, for our swearing the defence of the KING, and his Authority, with a specification , which ye call a limitation; wherein we haue followed the Confession of Faith, ratified in Parliament , the KING s Confession , and act of Parliament; upon which ye will not doe well , to fasten so foule Imputations, and put so hard constructions, as ye doe, upon us, for inserting in our Covenant, what they have said before us. If our specification be right, why censure you it ? If it be wrong, why fasten ye not your censures upon the fountaine from which it is derived ? the loyalty of our intentions,to maintain the KING s Person, and Honour, is so fully expressed , that it hath given content to those who are nearest his Majesty : and we should wrong, not only them, but also the Covenant, and the subscribers thereof , if we should make new Declarations to others, of greater distance, who wrong both the KING, and themselves,in craving them. 3. To doe with a doubting Conscience, is a grievous sinne; but to make and multiply doubts, for hindring a good worke, and to oppose against a shining light, is no lesse grievous. Ye speake before of a limitation, and now ye have added precisely; as if the naming of one duety, were the excluding of all other dueties. We all, by our Oath of Alleadgeance, by his Majesties lawes, and by other obligations, acknowledge, that we owe many other dueties to the KING,which were very impertinent to expres in this Covenant. 4. What kynde of conference ye meane, whether by word or write, we know not; but (while we were amlong you) ye know what notice

you were pleased to take of us; and we have no delight, to resent it,

To the Ninth.

First, We are ashamed, to draw this Rug-saw of contention, to and fro, in a continuall Reciprocation, concerning the forbearance of *Pearth Articles*: and therefore, forbearing to doe so any more, we referre the Reader to our former Answeres. 2. We doe not affirme, that the only reason, why kneeling was appointed, was because all memory of superstition was past. There be indeed other reasons expressed in the Act, but such as the Authors thereof may be ashamed of, as both perverting the Text, *Psal. 95.* as making kneeling to be necessary, in every part of GODS Worship, and as giving matter to many Treatises, proving kneeling before the Elements, to be Idolatrie, according to the Act, unto which we now referre you: but this we say, (which is manifest by the Act it selfe) that in the case of present superstition, or feare thereof, all other reas ons had not beeene forcible, to enforce kneeling then, nor can have force to continue kneeling now. This feare hath beeene great, this year by past, throughout the Kingdom, by reason of the many superstitions of the *Service Booke*, which, it may be, ye no more acknowledge, then ye doe the superstitious dispositiō of the people, because they are not that which they were at the time of Reformation. 3. We would heare what malice it selfe can lay against the words of the Protestation, *That it shall be lawfull unto us, to defend Religion, and the KINGs Authority, in defence thereof, and every one of us of another, in that cause of maintaining Religion, and the KINGs foresaid Authority, and to appoynt, and hold meetings, to that end;* like as our Proceedings have beeene in themselves most necessary and orderly means, agreeable to the lawes and practise of this Kirke and Kingdom, to be comended, as reall duties of faithfull Christians, loyall subiects, and sensible members of the body of the Kirke and Kingdome, and tende to no other end, but to the preservation of Religion, and maintaineance of the KINGs Authority. To your interrogatoures, (which ye seeme to propone, rather to be snares to us, then for satisfaction to your selves) we answere once for all in generall, that if this were the opportunity

portunity of that disputation, we shall be found to deny nothing unto Authority of that which the word of GOD, the law of Nature, and Nations, the Acts of Parliament, these Royalists, sound Divines, and loyall Subjects, give unto Kings and Princes GODS Vice-Gerents on Earth; and that not from respect to our selves, but to the Ordinance of GOD, by whom Kings reigne. But seeing so oft and so instantly, you preesse us in this point, ye force us mutually to propone to you such Questions, as, it may be, ye will have no great delight to answer? 1. We desire to understand of you, whether ye allow, or disallow, the Service Booke, and booke of Canons? if ye disallow them, as an innovation of Religion, why have ye not either joined in supplication with the rest of the Kingdome, or made a supplication of your own, against them, or some other way testified your Dislike? Next; whether it be pertinent for men of your place and Qualities, to move Questions of State, touching the Power of Princes, and Liberties of Subjects, after His Majesties Commissioner, and wise States-men, have received Satisfaction of the Subjects, for suppressing such motions as yours? 2. Whether doe the Subscribers more tender His Majesties honour, by supposing his constancy, in profession of Religion, and equitable Disposition, in ministracion of Justice; or ye, who suppose he shall fall upon his Religious and Loyall Subjects, with force of Armes, contrary to both? 4. Whether the joyning of the whole Kingdom, in the Subscription of the Covenant, or the entertaining of Division, by your writing, preaching, and threatening of your People, otherwise willing to joine, be a more readie meane to settle the present Commotions of the Kirke, and Kingdom? 5. If the Prelates, and their Followers, labouring to introduce Popery in the Land, make a Faction by themselves, or as the Guisians in France, did abuse His Majesties name, in execution of the bloody Decrees of Trent, (which GOD forbid) we aske, Whether in such a Case, the lawfull defence of the body of the Kingdom, against such a Faction, be a resisting of the Magistrate, and a taking Armes against the KING? If ye affirme it to be, is not this to take part with a Faction, seeking their own ends, against the commonwealth of the Kirke, and Kingdom, and honour of the KING? If ye say not, Why then finde ye fault with our Protestation, of defending the

the Religion, Liberties, and Lawes of the Kingdom, of the Kings Authority, in defence thereof, and every one of us of another, and in that cause, as if it were an unlawfull Combination against Authority ? 6. Whether doe ye think Christian Magistrats to be of so absolute & unbounded power, notwithstanding of any promise or paction made with the Subjects at their Coronation, or of any Law made for establishing their Religion and Liberties, that there is nothing left, but suffering of Martyrdome, in the case of publick Invasion, of their Religion and Liberties ? If ye thinke, that any defence, is lawfull, why misconstrue yee the Subscribers of the *Covenant* ? If not, how can ye be free of Flattery, and of stirring up Princes against their loyall Subjects, for such ends as your selves know best ? We verily believe, that ye shall report small thanks, either of so good and just a KING, or of so duetifull Subjects, for entering within these Lists. It is enough, that such Questions be agitated in the Schooles, and that with as great prudency, and as circumspectly as may be.

To the Tenth.

First, ye take us in our fourth *Replye* to be the penners of the *Covenant*, and yet will rather wrest the words of it, to your owne meaning, then receive the Interpretation thereof from us : for wee prejudgete not your liberty of conception of that short Confession, but permit it to your selves, whatsoever may be the private meaning of some who have subsciried; yet there is nothing in the late Interpretation that condemneth the Articles of *Pearlh*, and Episcopacy, as Popish Novations. Ye may voice and reason in an Assemblie as freely concerning them, and give your judgement of them, without prejudice, notwithstanding of your Oath, according to your own grounds, as you would have done at the Assembly of *Pearlh*. 2. We hope ye be not so ignorant of the estate of the Kirke, neither will we judge so uncharitably, as to thinke you so corrupt, that in your opinion there is nothing hath entred in the Kirke since that time, designed by you, beside Episcopacy, and the Articles of *Pearlh*, which can be thought prejudicall to the Liberty and Purity of the Gospell.

To

To the Eleventh.

First; ye finde fault with us, that we have not upon this occasion, given you that testimony which we owe to you, of your sincerity, in professing the trueth; and therefore, to supplie our defects, have taken an ample Testimony to your selves, of paines in disputing, in wrytting, and preaching against Popery, in processing of Papists, and in doing all thinges which can be expected from the most zealous, of frequent prayer to GOD, of humbling your selves before him, of your holinesse of Life, and Conversation, &c. which have made us who were desirous to heare that Testimony, rather at the mouths of others, that we might be no more challenged as deficient in that kinde, but give unto you your deserved praise, to inquire in matters; whereupon, if we would believe the report of others, wee heare, that for all your pains, Papists, and Persons Popishly affected, are multiplied, and Papistry increased in your towne, more then in any other town of the Kingdom, & no lesse under your Ministrie, then any time before, since the Reformation; that there be in private houses Messes, Crucifixes, and other monuments of Idolatry; that ye have not many converts from Popery; that Jesuits, and Priests; are countenanced there; that your People at home, and your Magistrats abroad, complain, that ye are but too sparing of your pains in preaching, and often fill your places with Novices: but this we are sparing to believe, and wish, that the not employing of your Tongues, and Pennes, in the defence of the *Service Booke* and *Canons*, which are so pestered with Popery, [if the seeds of Romish Heresie, Superstition, Idolatry, and Papall tiranny, come under that censure] and your willingness to joyne with the Kirke and Kingdom, in Fasting and Humiliation, had been also Testimonies of your sincerity against Popery. 2. The laudable means of Preaching, Praying, &c. which we wish may be still in all faithfulness used by you, may very well agree with the renewing of our *Covenant* with GOD; and both being joined, have, in a short time past, produced more powerfull effects, to the comfort of many thousands, then all our Prayers and Preaching hath done for a long time before: which testifie, That, as it is

warranted by the Word of GOD; so the motion hath proceeded from GOD. All the Arguments and Subtilties that can be devised, will never make a People, (who at this time have found GOD dwelling, and working in their hearts) to thinke the contrary. 3. The naturall inclination of people to Popery, and the perswasion of others, of their disposition, may make the people to conceive other wayes of the *Service Booke*, and *Canons*, that ere it be long, they may be brought in, in a faire and legall way: and therefore, it is necessarie, for preventing of those, and other Evills of that kinde, that the Subjects joine in a *Covenant*, both for themselves, and their Posterity.

To the Twelfth.

First; we have ever preached according to our measure, and have given example of reverence to Authority, and the L O R D S Service: but we neither acknowledge the usurped Authority of prelates, for lawfull Authority, nor the *Service Booke*, for the Lords Service. And therefore, it was so much the more intollerable for the Prelates, without Authority from the Kirke, or Parliament, to bring in the *Service Booke* into GODS own house, upon the LORDS own Day. Which maketh it nothing strange, that people zealous of the Trueth, and of the Service of GOD, were stirred up, to oppose: and, we are very confident, that these who have opposed; doe beare as loyall respect to the K I N G s Majestie, and will be as loath to provoke him to just wrath, as their opposites are. In the meane time, why doe ye not acknowledge, that the children were higher provoked to wrath, by the Prelates, whom ye account reverend and holy Fathers? 2. As the preservation of our own private Possession, from Invasion of others, belongeth to our selves, under the K I N G s Protection; so the keeping of GODS House, from Pollution, and Superstition, belongeth to Authority, to the community of the Faithfull, and to every one in his own place, and order. 3. We told you before, that we did no more allow violences of that kinde, nor we did allow the foule aspersions of Rebellion, Heresie, Schisme, and Perjury, put upon the Noble-men, (and remnant Covenanters.) And where ye aske of us, Why these tumults are not publickly by us condemned, and rebuked? we aske.

Aske againe of you, why ye did not condemne and rebuke such dealing, since that is no lesse transgression, both against the sixt and nynth Command, then the other is against the sixt? And whereas ye are now so peremptorie, in drawing a Declaration from us, answearable to that which ye have given concerning the foresaid Aspersions and Calumnies, we having no commission, to declare the mindes of others in this point, or to give Documents, for our own private judgement, doe heartily disallow every wrong of that kynde. As for the Apologie of D. JOHN FORBES of Corse, seeing the wrong hath been done not unto some few particular persons, such as ye say have been wronged by some of the people; but unto the body of the Kingdome, consisting of Noble-men, Barons &c. who are highly offended thereby, it were in us Presumption, and without the bounds of our Calling, to take upon us, to receive any Declaration of that kinde, especially wherein so many thinges are reprobable; as first, That his bitter speaches were occasioned by some printed Bookes, affirming, that Episcopacy, and *Pearth Articles*, were Anti-christian, and abominable. Supposing it were true, did he think the Noblemen, and whole Covenanter, to be the Authors of those Books? And was this dealing agreeable to that Christian meeknesse so much required of us before? The Writers of those printed Books, are not the first who have spoken so: For Master KNOX spared not, (in a Letter of his) to call this kneeling, *A Diabolical Invention*. Secondly; The swearing of Forbearance of the practise of *Pearth Articles*, and the Confirmation of the said Doctrine, which we neither deny, nor affirme, to be imported in the olde Covenant, but only in the Interpretation thereof, we declare, That Promise is only made, to forbear for a time, doth not deserve so bitter a Censure as this apologie beareth upon us. 3. If the KINGs Majesty, Counsell, or the Subjects of Scotland, had asked his opinion, and advice, he might have used the greater liberty. 4. It is ill apologized, to call it a holie indignation, and worse defended, since it is such a wrath, as worketh not the righteousness of GOD. 5. Whereas he desireth to be accounted in the number of these, *qui proficiendo scribunt, & scribendo proficiunt*, we could wish, that he had profited better by writing, then he hath done by writing his *Irenicum* first, and now this his.

Warning, after his *Irenicum*: for which if he make no better Apologie, then confessing Asperity of words, proceeding from an holy indignation, it will come to passe of his Apology, as it fared with his *Irenicum*, unto which was applyed fitly, what was spoken in the like case,

*Aut fabrum forceps, aut ars ignara fecellit.
Ipper voluit cedere cudit spur.*

6. Whereas ye desire us, to doe the like, if ye meane of us personallie, we have declared our judgement, and shall be carefull to approve our selves to G O D, and the consciences of all men, in every such duety: and if ye meane us, and those that sent us, we shall not fail to report unto them, what ye desire, although our Commission from you had been the more acceptable, if ye had spoken more reverently of our *Confession* and *Covenant*, then ye have been pleased to doe, in the words of your desire, and had put your hand unto the *Covenant*; which would presently have joined us in a greater Affection, and made way for union in judgement, and perfect peace, which is the desire of our Soules.

To the Thirteenth.

YE pretended a threefolde Scandall, which should follow upon your Subscription: 1. The Scandall of Dissenting from other Reformed Kirks, and famous Divynes. 2. The Scandall of Dissenting from Authority. 3. The Scandall of Perjury. We answered, That the contraverred words of the *Covenant* being rightly conceived, and interpreted according to their true meaning, and not after the glosse which ye have put upon them, doe put you out of danger of all the three Scandalls, which ye seem to acknowledge of the first two, and may by the like reason acknowledge of the third, of Perjury. We dispute not of the lawfulness of the Oath given at your Admission, by what Authority it was exacted, with what conscience it was given, nor how ye can answere for the Scandall risen thereupon: but conceiving it according to your own grounds, none of you will say, that ye have sworne the perpetuall approbation and practise of these things which ye esteeme to be indifferent, whatsoever bad consequent

consequent of Popery, Idolatrie, Superstition, or Scandal should follow thereupon: we speake here only of things indifferent, in your own judgement; for ye have declared before, that ye thinke the Ministeriall of the Sacraments in private places, no more indifferent: & therefore, can not forbear the practise of these, although your Ordinary, and other lawfull Superiours, should will you to doe so; wherein *Pearth Assembly*, for which you stand, is wronged by you two wayes: 1. That ye differ in judgement from them, about the indifference of the five Articles: and next, that at the will of your Ordinary, and we know not what other lawfull Superiours, ye are ready to forbear the practise of these things which the Assembly hath appointed to be observed. What Oaths ye have given at your admission, we know not, because there is no Ordinance made, Civill, or Ecclesiastick, appointing any such Oath, and because the Prelats, who arrogated that power, presented to the intrants diverse models of Articles, to be subscribed, dealing with some more hardlie, and with others more favourably, according to their own diverse motivs, & considerations. For some immediatly after *Pearth Assembly*, without any warrant from the Kirke or Parliament, were made to sweare at their Admission, that they should both in private and publick maintaine Episcopall Jurisdiction, and in their private and publicke Prayers, commend the Prelats to G O D S mercifull Protection; that they should subject themselves to the Orders that presently were in the Kirke, or by the consent of the said Kirke, should be lawfully established. The word lawfully, was not in the Principall first subscribed, [as we have learned] and if it had been exprest, it is all one, for the Superiours were judges to this lawfulness and unlawfulness. We will not labour to reconcile every Oath given by Ministers, at their entry with the present *Covenant*; but wish, and exhort rather, that they may be recalled, and repented of, as thinges for which they can not answere before a generall Assembly.

To the Fourteenth.

IF the words of the *Covenant* be plaine, concerning the meere forbearance, and speake nothing of the unlawfulness, no mans thoughts

thoughts can make a change. 2. By this *Reply ye wrong yourselves*, in forging from the words of the *Covenant*, impediments, and drawing stumbling blockes in your own way, to hinder your subscription : ye wrong the subscryvers, in changing the state of the question, and in making a divorce betwixt Religion and the KINGs Authority, which the *Covenant* joineth together, hand in hand: and, most of all, ye wrong the KINGs Majesty, in bringing him upon the stage, before his Subjects, in whose mindes ye would beget, and breed, suspicions of opposing the trueth, of making innovation of Religion, and of dealing with his Subjects, contrary to his Lawes and Proclamations, and contrary to the Oath at his Coronation. We are not here seeking *in scita apud byzant.*, or starting hole of ignorance, or of the smallest disloyalty of affection ; but would willingly decline that for the present, which neither his Majesties wisdome, nor the prudence of Statesmen, nor the modesty of good subjects, will allow you or us to dispute. The Crowns and Scepters of Kings, would be more tenderly touched, then the ordinary subjects of Schoole disputes. The naked naming, and bare proposall of certaine suppositions, such (as some are made by you) can not but reflex upon Authority, and sound harsh in the eares of all his Majesties good subjects, who wish, that he may long and prosperously reigne over us. 3. His Majesties most honourable privy Counsell, hath proven more favourable to this cause of maintaining the reformed Religion, then many Pastors, whom by reason of their place and Calling, it beleemeed to goe before others; and although according to their wonted custome, they gave warrant, to make his Majesties Proclamation, yet on good groundes, remonstrated unto them by the Supplicants, they willingly refused their approbation thereof; hoping that his Majesty should be moved to give greater satisfaction thereafter: and this is not our saying, but a publicke doing, before many honorable witnessses; of which number some were directed unto you; whose report ye have no reason to call in question. 4. It becometh us, to judge charitably of the intentions of our Superiours; and most of all, of the intentions of our dread Sovereaigne. Yet, if that hold good which the supplicants have offred to prove, that the *Service Booke*; and *Canons*, containe a reall innovation of Religion, we must judge otherwile, *de conditione operis*, of the mat-

the matters contained in the Booke, then *de intentione operantis*, of his Majesties intention; although the intention of the Prelates, & their Associates, the Authors & contrivers of the Bookes, be most justly suspected by us. 5. It is no delight to us, and can be but small comfort to you, to mention the wrongs, which by you are done to us all who have joined in this *Covenant*, and doe adhere to the Religion as it was reformed in this land; in your estimation & writings, we are Rebellious, perjured, hereticks, schismaticks, blind guydes, seducers, miserable interpreters, ignorant: shal such men as these be your reverēd Brethren. Is this your meeknesse and charity? Is this the duety ye expeſt from us? But ſetting these aside, ye have wronged us, in with-holding your hand and help from ſo good a Cause, of purging Religion, and reformatiōn the Kirke, from ſo many groſſe abuſes, and oppoſing all thōſe who have modeſtly laboured for Reformation. Your ſpeaches in pri-va-te, in your chambers, beds of ſickneſſe, and in your missives, and in publicke, at tables, and in Synods, which are come to our know-ledge; we wiſh rather ſhould be remembred, and repented of, by your ſelves, then be recited by us, who deſire not to worke you any trouble. 6. Although there be a perpeſuall harmony betwixt the Word and Works of G O D, far contrary to that which we finde to be amongst the Children of men; yet often it commeth to paſſe, that the Word and Warnings of G O D, which we heare with our ears, are not believed, till we behold with our eyes, the plaine Cō-men-taries thereof, in His Works. Many Proofs, and notable Do-cuments, have been obſerved of the Finger of G O D, in the Worke in hand, the Characters of the great Works of G O D S, more then ordinary Providence, ſince the beginning, are legible here. Then did the L O R D begin this work, when the Adverſary was raised to a great hight, and become intollerably iſolent. The beginnings were ſmall, and in the eyes of the World, contemptible; ſuch as uſe to be the beginnings not of the works of men, but of the Magnificke works of G O D: the power of G O D ſensible in the hearts of many, and maniſteſted by the joy; the tears and cries of many thousands, at the ſolemne renewing of this *Covenant*, hath been a matter of admira-tion, and amazement, never to be forgotten, to many wiſe and an-cient Pastors, and Profefſors, who did alſo finde an unwonted flame,

warming their own breasts; the plots, and workings of the Adversary, have wrought against their own Projects, and have served for our ends, more then all that have been thought, or done by our selves; that we may justly say, what they devised, for evill, the LORD hath turned to good; many thousands conveened, diverse times, in one place, have been kept in such order, and quietnesse, without the smallest trouble, in such sobernesse, and temperance without excesse or ryot, that hardly can History furnish a Paralell: and what effects there be already throughout the Land, of Piety in Domestick worship, in obseruing the exercises of Religion, in publick, of soberness in dyet and apparell, and of Righteouenesse and Concord, we trust shall be sensible by the Bleſſings of GOD upon us, and shall be exemplaray to the Posterity. These we present unto you, and unto all, as a Commentary, written by the L O R D S own Hand; wishing again, that neither ye nor others, be found fighting against G O D: *Who so is wise, and will observe these things, even they shall understand the loving kindness of the LORD,* Psal. 107. 43. *LORD, when thy hand is lifted up, they will not see; but they shall see, and be ashamed, for their envy at the People,* Isa. 26. 11.

Master ALEXANDER HENDERSON,
Minister at Leuchars.

Master DAVID DICKSON
Minister at Irwin.



DUPLYES

Of the MINISTERS and PROFESSORS
of ABERDENE,

T.O

The second Answeres of some
Reverend Brethren,

CONCERNING THE LATE

COVENANT.

If thou take forth the precious from the vyle, thou shalt
be as my mouth: Let them returne unto thee, but re-
turne not thou unto them. JEREM. 15. 19.

Honour all men: love the Brotherhood: feare GOD:
Honour the KING. 1.Pet. 2. 17.



1530 500 A 10





To the Unpartiall READER.

T may be you have not, as yet, heard the true relation of our proceedings, and carriage, towards those two reverend Brethren, who came lately hither, to recommend to us, and our People, the late *Covenant*: We declare therefore to you, that we hearing of their coming, and intention, and being of a contrary minde, resolved, that before we should give content, that they shold preach to our people, we would propone to them, by way of certaine *Demandes*, the chiefe reasons which made us to be averse from their proceedings; promising to admit them to our pulpits, if they shold give us satisfaction, concerning the late *Covenant*. We intended not to print these *Demandes* at the first; but afterwards considering how much our people might be confirmed by them, in that pious resolution which they have, to continue in the obedience of the Lawes of this Church and Kingdome, concerning *Episcopacy*, and those things which were concluded in *Pearth Assembly*; We thought good to put them to the Presle, but determined not to make use of them, by divulgating them, except we saw that our people stood in present need of them; which indeed came to passe: for upon Fryday, the twenty of *Fallie* last, these reverend Brethren came to this Town, and having that same night received our *Demandes* in writ, they returned their *Answeres* unto them on Saturday following, late in the evening: but they came not to our hands, who replyed unto them, untill Sunday in the morning. Neither had we leisure to reade, or consider, untill both the Sermons were ended in our Churches. Wherefore we did meet together that day, at foure houres afternoone, that we might peruse them. And at that same time, hearing that these reverend Brethren had preached in audience of dyverse of our people, convened in the court of a Noble-man his lodging, not having obtained our consent therero, and in their Sermons had used a forme of answering to our *Demandes*, which they did publickly reade, affirming, that they had given full satisfaction to us, in a written copie of their *Answeres*, which they had sent to us: and by that means, had laboured

To the READER.

to disswade and draw our People from their obedience unto the Articles of *Pearth*, and the Lawes of this Kingdome ratifying them : we knowing how insufficient their *Answeres* were, to give satisfaction to any, who would duely ponder our *Demandes*, gave licence to the Printer to devulgate them, and the next day did write our *Replyes* to their *Answeres*, intending to put them to the Presse on tuesday. But we were earnestly entreated by a noble Man, to send backe to them the copie of their *Answeres*, that they might revise and perfect them, and also to delay the printing of our *Replyes* untill Fryday following. Which we willingly granted. But wherefore this was desired of us, you may conjecture; seeing they neither added, nor diminished, nor altered any thing in their *Answeres*. Upon the next Friday at night, we gave our *Replyes* to the Printer : and to these reverend Brethren, who returned not to this Citie, untill Saturday following, we sent a copie of our *Replyes* in write, on the LORDS Day : unto which we received not their *Answeres*, untill they came from the Presse, to wit, on Tuesday the fourteenth of *August*: that is, eyghteene dayes after they had received our *Replyes*. What successe these Brethren had in their Sermons, which they preached here, upon two severall LORDS Dayes, it is sufficiently known: neither have they reason to talke so much of it as they doe, in their Preface to the Reader. The first of these dayes, some few who were thought to be that way inclined before, subscryved their *Covenant*: But the next LORDS Day, they scarce prevailed with any at all. And a great many, who heard them both these dayes, professed, that they returned from their Sermons, more averse from the *Covenant*, then they were before. Now good Reader, we present to thee our *Replyes*, to their second *Answeres*; which for shortnesse cause, we have called *Duplyes*: we pray you consider them unpartially. And if you reap any benefite by perusing them, let it not be ascribed unto us, but to the invincible force of divine Trueth. We conclude with *Zerubbabel*, saying, *Blessed be the GOD of Trueth*: And let all the People shout, and say, *Great is Trueth, and mighty above all things*.



To our Reverend Brethren

Mr. ALEXANDER HENDERSON

And

Mr. DAVID DICKSON.

THAT your Answeres, Reverend and Deare Brethren; have not in any degree satisfied us, we impute it not to your weaknesse, whom we know to be able Men, and much exercised in the matters debated betwixt us: but we impute it to the weaknesse of your cause, and to that inabilitie which is in all men, as well as in you, to bear out against the Trueth. We are sory that ye are not so respective, and favourable, in your judgement of us: for ye plainly declare in your Preface, that ye suspect us of prejudice: and that for two reasons. The first is, that our Demands, which yee conceived had beene merely intended for you, were published before your comming in Print: as also, that our REPLYES were Printed before we received your last Answeres to them. Whence ye conclude, that wee were rather aiming at victory, moved thereto by prejudice, then at satisfaction by searching of the Trueth. This reason is grounded upon a mistaking: for although our Demands at the first, were intended for you onely, yet afterwards we resolved to Print them, as also our REPDYES, (the Printing whereof did nowayes depend upon your second Answeres.) not for love of contention, nor desire of victory (G O D knoweth) but for such reasons, as we have expressed in our Preface to the unpartiall Reader, whons we hope we have satisfied in this point.

Your other reason is, that the grounds of your Answers to us, have proven satisfactory to others; who for Age and Learning, are prime men of this Kingdom: and to whome our modestie will not suffer us, to preferre our selves. Farre be it from us to be so presumptuous, as to preferre our selves to so many Learned and worthy Divines: and as farre be it from us, to measure the soliditie, and sufficiencie of your Answeres, by the Habilitie or Indument of these, who have acquiesced in them. If this your reason were good, the Papists might more probablie accuse us of prejudice, (as indeed they unjustlie doe) because their Answeres to our Arguments, have proven satisfactorie to many thousands of those, who for profunditie, and subtiltie of wit, are inferiour to none of the World: but we regarde not this slender motife, remembraunce these words of our Saviour, I thanke Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes: even so, O Father, for so it seemed good in Thy sight. Besides, if ye compare the Divines, Ancient and Moderne, who are of our judgement, with these who favour your opinion, either in number, or in the excellency of their gifts, ye shall finde that in this, the advantage is greatlie ours. In the meane time ye shall know, that we can bring far better reasons to free our selves of prejudice, then these which ye have brought against us, to wit, the soliditie of our Arguments, which have put you to such straits, (pardon us to say that, which every one who have eyes may see) that oft times ye doe not so much, as attempt to answere them, being glad to passe them by, with the shew of an Argument in contrarium, or some other like shift: our humble & earnest attestations, in calling GOD, the onelie competent Judge; as witnessse of our sincerity, in the inmost thoughts of our soul; our seriously professed Resolution, to concurre with you, if we should get satisfaction from you, the modestie, ingenuitie, and peaceableness of our writings to you, and on the contrarie, your too great disdainfulnessse and asperitic in your second Answeres; bewraying not onelie the weaknessse of your mindes, farre by our expectation, but also the weaknessse of your cause to unpartiall Readers, who ascribe this to the pungent force of our Argumentis; judging, that they have made you somewhat more cholericke then you were before. To this wee will adde the great reluctance, which some of the most

most Judicious Subscribers did finde in their Consciences, before they subscribed your Covenant; together with the Limitations, and Reservations, wherewith they subscribed it; evidently arguing their strong apprehension, of the dangerous ambiguitie and haske sounding of the words of the late Covenant: so that even these who are now joined with you, have been much affrighted with those things which terrifie us. As for your Protestation in the end of your Epistole, that ye can no more be brought to our minde, then ye can be drawn from the profession of our Religion, as it hath been reformed, sworne, &c. Although this importeth no small prejudice, possessing and over-ruling your minds; yet looking to the invincible force of that Trueth which we mantaine, we even yet hope that at last it shall prevale with you; especiallie considering that our controversie is not concerning the Reformed Religion; whereinto we as sincerelie adheare as any whatsoeuer, but concerning the equitie of that forme of Covenant which ye latelie made. Wishing you and all others, to adheare truelie and sincerelie, to the same true Religion; and to all the dueties which in it are recommended to you: we most humblie, and earnestlie pray the Almighty GOD, to pitie his Church in this Kingdom, and to unite all our hearts in Trueth and Peace, in these most dangerous dayes: which although they be to you dayes of gladnesse, as ye professe, yet to thse who love the peace of Sion, and the tranquilitie of this Kingdome, they are sad and melancholious dayes, in respect of the blacke clowdes of GODS wrath, hanging over our heads, and threatening us with stormes of fearfull Calamities: which we pray the Almighty G O D to avert.



THE FIRST DUPLY.

N our Disputes against the Papists, (which have been frequent, and by G O D S grace not unfruitfull,) as we have learned, that to multiply objections against the Trueth, is a thing easie, as ye say, but fruitlesse and vain: so also we have learned, that to multiply Evasions, against solide Arguments brought for the Trueth, is a thing no lessse easie, but altogether unprofitable: which we pray you take heed to.
How forcible are right words? but what doth your arguing reprove?
JOB 6. 25.

2. Ye say, that our objection, against your calling, and the warrant of your comming to us, was framed and published in Print, before it was proponed unto you, and ere your *Answe*re could be had. Indeed our *Demand*s were at the Presse at your comming, that they might be in readinesse; but were not published, before your selves in your Sermons did publickly read them, and dispute against them, in audience of such of our People as were there present for the time; albeit that written copie of them was delivered to you onely, and not at that time communicated by us to any other.

3. Your Authority which ye acclaim, is neither from his Majeſtie, nor warranted by Aꝝ of Parliament, nor by the Lords of his Majesties Counſell, nor by any Nationall Synode of this Kingdom, nor by any Judicatory eſtablished in it. And bo h in your first *Answe*re, as also now again ye professe, that ye came not hither to usurpe the Authority, of any Civill or Spirituall Judicatorie. As for your multitude,

multitude, (which ye call almost the whole Kirke and Kingdom) it being destitute of Authority foresaid, maketh no warrant of ordinary calling. Therefore, ye seeme to pretend an extraordinary calling from G O D, alleadging an extraordinary necessitie at this time , which truely we see not in any such degree, as may deserve and warrant so great a change from the received order, which is publickly by Lawes established in this Kirke and Kingdom. That saying of the Apostle, *Let us consider one another, to provoke unto love, and to good workes,* which ye alleadge for your extraordinary imployment, importeth not an extraordinary calling, but an ordinary duety , to be performed by all Christians, according to their Callings.

4. The Word of GOD, and the Canons of Counsells, doe so permit to Pastors, the care of the whole Kirke, as they must remember to doe all things, decently and in order, and not to interpone themselves in their Brethrens charges, and against their will. And praul-edbe GOD, there was not any Combustion, Errour or Confusion, in these places of our charges , as ye doe alleadge: Neither did our People stand in need, of such helpe from you. And if ye meane the Combustion of our Nationall Kirke, we doe thinke your remeend not convenient; as being, in our judgement , not agreeable to the right way of Trueth and Peace.

5. Whereas ye alleadge, that if some members of this Kirke, had not cared more kindly, in this time of common danger, then others have done, the whole body had been ere now dangereously, if not desperately , diseased ; we answere , that we most heartily wish , any disease of this Church,to be tymously prevented and cured. But with all we wish this to be done without a rupture, and such a dangerous division : chiefly seeing our Church is not infected with any such Errours, nor is in such dangers, as may give just occasion, of so fearefull a division: which in it selfe is a sore disease, and from which in holy Scripture, we are often, and very earnestly dehortted. *Dionysius Bishop of Alexandria, in his Epistle to Novation, recorded by Eusebius, Lib. 6. Historia nro ut. Cap 37.* worthily sayeth, *You ought rather to have suffered any thing whatsoever, for avoyding of cutting asunder the Kirke of GOD : and Martyrdome for keeping the Kirke from Schisme, is so lesse glorious, then which is suffered, for not committing*

mitting Idolatry. And in my opinion also it is greater; for in suffering Martyrdom for not committing Idolatry, a man suffereth for one, even for his own soul; but here a man suffereth Martyrdome for the whole Kirke.

6. Ye affirme, that we have no reason to complaine of your carriage, here towards us, in respect ye for your Sermons preached to our People, made choise of vacant hours, that they might attend the ordinary times of Worship. But indeed this satisfieth not our complaint: for we justly complained of your preaching to our People, without our consent, at any hour; and of your labouring, to make them subscribe the late *Covenant*, before ye had given satisfaction to us, concerning the equity of it.

7. Ye reprove us for these harmlesse wordes of a confederation, & negative Confession. That little Confession, was long agoe called negative, à parte majore. And as for that other word, it is well knowne to al those who are expert in our Mother tongue, & in the Latine, that covenanting, and confederation, doe signifie one, and the same thing: and therefore, both these wordes are alike respectfull, in our judgement. Whereas ye say, that your *Covenant* is made with GOD, and doe call it his *Covenant*: and likewise for justifying your swearing, and subscriving thereof, doe bring some places of Scripture, wherein mention is made of a *Covenant*, and *Oath*, betwixt GOD and his People; we shall then allow the same name, and respect unto your *Covenant*, when ye shall make it manifest, that your *Covenant* in all points therein contained, hath no lesse warrand from the written word of GOD, then that *Covenant* which the Israelites did swear in the days of JOSHUA, *Fosbua 24. verse 25.* and in the dayes of JEHOIADA the Priest, *2. Kings 11. v. 17.* and in the dayes of King ASA, *2. Chron. 15. v. 15.* and that which is mentioned by *Isaiah, 44. v. 5.*

8. As we are still informed, that some have fled the Countrey, and some have subscribed for feare; so no Pastors in our knowledge have gone to Court, for the causes alleadged by you. We doe not presume to judge of the Consciences of men, and we wish you to judge more charitably, of these reverend Prelates, then ye doe. The occasion of this present storne was pretended to be the introduction of the *Bookes of Service*, and *Canons*, and the high Commission.

Thele

These causes are now removed; and yet the storne continuerh so vehement, (as ye sceme to grant) that the Bishops have just feares warranding their flight, to save their persons ; which we judge to be too great violence, for any such cause, against persons in so sacred a calling.

9. We shall assuredly, (by the grace of GOD) still contribute, as ye desire, our prayers , and all other means agreeable to our consciences, for extinguishing of the present combustion. And for that effect, every one of us shall secretly, and humbly, mourne before the LORD, and shall search and trye our wayes, and turne unto the Lord. And as we have already humbled our selves publickly, with Fasting and Mourning for that effect, so are we readie in time to come, to doe the like, when it shall be indited or allowed by Authority, according to the established order in this Kirke and Kingdome. Yea, also we are ready to joine with you in the late *Covenant*, so soone as we shall receive satisfaction to our consciences , concerning the lawfulnessesse thereof; which as we have protested before, so doe we yet protest, and professle.

10. The Reasons which ye touch in your first *Answe*re, for proving that we might without just offence to any, joine with you in subscriving the *Covenant*, are sufficiently answered in our first *Replye*. For, First, It is not yet decerned in a Nationall Assembly , whether your Interpretation added to the old *Covenant*, be in all points sound or unsound ; and therefore we have reason to think, that this new *Covenant*, is not substantially one with the old : chiefly leeing it addeth to the old *Covenant*, not onely your Interpretation of it, but also a promise of forbearance of the practise of *Pearth Articles*, untill they be tryed in an Assembly; and like-wise a Band of Mutuall Defence, by force of Armes, made without the KING s privity and consent. Secondly , Your inference of Mutuall Defence, against all personnes whatsoever, drawne from the words of the old *Covenant*, is meerly, invalide. For nothing was pactioned or promised in the old *Covenan*t, without the KING s Majesty his privity; but the Band of Mutuall Defence, against all persons whatsoever , in this your new *Covenant*, is without the command or consent of the KING, to whom only the Sword is given in this Kingdom, immediatly by G O D. See to this purpose

purpose the words of KING James the sixth of blessed Memory, in his Booke entituled, *The Law of free Monarchies*, in the English edition of his royall workes, at London, Anno 1616. Pag. 206. That which ye addē concerning the Generall Band, is also little to the purpose, for that Band had the KING's warrand, whereas his Majestie doeth now forbid your Covenant. Thirdly, Although the former Oath subscribed, did appertain onely to the persons of the subscribers, all the dayes of their lives, yet you have in your Interpretation, extended the Obligation thereof, to the present and succeeding Generations in this land, without any warrand either from publick Lawes, or from the words of the Oath it self: which also is a substantiall Difference betwixt that Oath, & your late Covenant. Whereas ye alleadge, that the warrand which the old Covenant had from KING, Counsell, and Assembly, remaineth virtually, and was never yet discharged; we answere, it remaineth not, and that because KING James of blessed Memory, disallowed that little Confession, in respect of the inconveniency of the multitude of Negatives, as is cleare by his Majesties words, published in the printed summe of the conference holden at Hampton Court, Anno 1603. And no former Act of Counsell, made in the time of any former King, doeth suffici- ently warrand our Consciences to subscribe any Oath now, which seemeth to us to be disagreeable to the Act of Parliament; and which our present Dread Sovereigne LORD, the KING's Majesty, by his publick Proclamations; and other Intimations of his Royall pleasure, forbiddeth us to subscribe. And as for the Acts of these two Assemblies, which did enjoine subscription to the said little Confession, they were relative to the KING's Mandate, which is now expired by his own Declaration, and with his Royall breath, according to that common Maxime: *Morte mandatoris expirat mandatam. Extra. De officio potestate judicis delegate, Cap. 19 relatum est in glossa.* For the injunction was given for that time onely, as we conceive, being warranted by the words of these Assemblies.

11. These that were suspect of Papistrie amongst us, have not been urged by us to subscribe that negative Confession; but onely some Articles relative to the Nationall Confession. And as for such as receive degrees, in Philosophie, in our Colledges, they doe weare one-

ly to the true reformed Religion, as it is publickly professed and preached, according to GODS word, in this Kirke of Scotland, and established by publicke Authority, with a generall abjuration of all, both Popish, and other Heresies contrary thereto. And those who receive degrees of Divinity, doe more exprely sweare to the Orthodox determinitions of the ancient Catholike Kirke, as is evident by the words of the Oath, whereof the tenor followeth.

Ego A. B. sancte & ex animo, coram omniscio & omnipotente Deo confiteor & profiteor fidem eam quae de sancta Trinitate, & Mediatore Emmanuele a sanctis Patribus in sex primis OEcumenicis conciliis, contra Pauli Samosateni, Sabellii, Arii, Macedonii, Apollinaris, Nestorii, Eutychetis, & Monothelitarum hereses proposita explicata & defensa est, esse vere Christianam, orthodoxam, Catholicam, ex sacris Canonicis scripturis haustam; Symbolum quoque sancti Athanasii ut similiter orthodoxum me recipere. Item me ex animo detestari heresim Pelaginam, ejusque reliquias Semipelagianas, & eas hereses quae Imaginibus aut ulli mere creature religiosam concedunt adorationem. Item, me monarchiam Papae Romani in universam Ecclesiam, & ejus cum in spiritualibus tum in temporalibus primatum, & judicium Papalis in religionis controversiis infallibilitatem, tanquam antichristiana deliramenta rejice. Omnes etiam alias hereses tum olim inventas, tum recens sub Romani Pontificis tyrannie natas anathemaizo. Agnisco Spiritum sanctum in Canonicis V. & N. Testamenti scripturis per Prophetas, Evangelistas, & Apostolos loquentem, esse nobis unicum, supremum, infallibilem, & ordinarium omnium de fide vitaque Christiana contraversiarum Judicem. Et Scripturam Canonicis V. ac N. Testamenti libris comprehensam esse unicam, certam, stabilem, perfectam, totalem regulam fidei vitaque Christianae, tum quoad textum, tum quoad interpretationem authenticam seu divinae autoritatis; & hanc que hodie in Ecclesia Scoticana palam & publica autoritate ex sacro DE I verbo proponitur de credendis, sperandis, amandis, doctrinam esse orthodoxam, Catholicam. Et ipsam hanc Ecclesiam Scoticana doctrinam, me ad extremum usque vita mea haluum constanter per DE I gratiam professurum & pro ea a vocatione defensurum sancte promitto, juro. Insuper alma huic

Universitati cui hunc scholasticum (docturæ Theologicæ) honorem debo, me nunquam ingratum futurum, sed semper ei ex animo fatus sum, ejusque commoda, pie, serio, sedulo, fideliter promoturum sancte etiam eorum eodem omniscio & omnipotente D E O promitto, juro.

We, who were graduated here, did sweare this Oath, and now, for satisfaction of others, we all doe sincrly attest GOD, that we doe, and shall adheare to it, constantly, all the dayes of our life.

12. Ye doe againe object to us, that we have presumed to disallow your explanation of the late *Covenant*, which hath beene publickly allowed by his Majesties Commisioner: adding thereto, that we will have the Kingdome guiltie of combination against Authority, & that we will not have the KING to be satisfied; whence ye inferre, that our dealing is more suitable to Papists, and such incendiaries, then for us; who desire to prove good Patriots, in using all meanes of pacification. But certainly ye wrong us: for what was done by his Majesties Commisioner, anent your Declaration and explanation of your *Covenant*, is evident by his Grace own letter, lately written to us of that matter; whereby his Grace hath declared, that he was no wayes contented therewith, and that his Majesty hath not received any satisfaction thereby. The same is evident also, by his Grace own *Manifesto*, prefixed to our *Demandes*, your first *Answeres*, and our first *Replies*; reprinted at *Edinburgh*, by his Gr. speciall command. To the which *Manifesto*, or Declaration of his Majesties high Commisioner, we remit the Reader, for his full satisfaction, in this, and some other points of your *Answeres*.

13. We intend not to beare upon you, and your associates, (who take to your selves the name of the Kingdом, here in this your *Answer*) guiltinesse of combination against Authority, as we have protested and declared, in the end of our former *Replies*: but in the tendernessse of our Consciences, we doe uprightly signifie to you our scruples, which hinder us from approving or subscriving your *Covenant*. And we are so free of that odious imputation, of taking part with any Incendiaries, or imitating any proceedings of that kinde; as we heartily wish, and shall endeavour, to prove good Patriots, and Christians,

in such evident love of trueth and peace, as it shall be manifest, that we neither have beene, nor shall be Authors, or Fomenters, of this miserable combustion.

14. Ye are sory, ye say, that we should account your *Covenant*, to be a Confederacie against the trueth ; and ye affirme, that ye labour with men, to joine with you in sincerty, and not through humane feares. Now, reverend Brethren, in the feare of GOD, laying aside all humane feare, we doe sincerely declare, that if we thought your *Covenant*, in all points agreeable to the trueth, we should make no opposition thereto. And we doe heartily wish, that according as ye doe here professe, to indeed no man be threatned with worldly terrours, to goe your way. We aime indeed, at the same end which ye professe, to wit, at the Trueth and purity of Religion, and peace of Church and Kingdom : But we are not as yet perswaded, that your way is lawfull and convenient, for attaining to this end.

The II. D U P L Y .

V V V E desire al troubles to be prevented by allowable means, but are not perswaded to reckon in that number, this your covenanting, and conventions, which we esteeme to have been the occasion of much trouble. As concerning your question, whereunto ye so earnestly require our *Answe*re, to wit, whether we would have received the *Booke*s of *Service* and *Canons*, or used such meane, as ye have used for avoiding them? ye shall know, that if we had been of your judgement, concerning those *Booke*s, we would neither have received them, nor yet used any meane un-lawfull for opposing of them, (such we thinke your *Covenant* and conventions, prohibited by Authority to be, untill we be better informed) but would have used humble supplication to his majestie, for removing those evills: and if we had found no remeied thereby, would have resolved, according to the practise of ancient Christians, either to flee his Majesties dominions, or else patiently to suffer whatsoever punishment it should have pleased him to inflict. In the meane time, concerning those *Booke*s of *Service* and *Canons*, we rest content with his

his Majesties gracious Proclamation : and if hereafter our opinion of them shall be asked by Authority, we shall sincerely and impartially declare it.

2. Your urging of us again, with the saying of KING James, forceth us to manifest his meaning by his own words, perhaps contrary to your wish or expectation. That most wise and religious KING, neare the beginning of his Booke, concerning the Powder Treason, writeth expressly, that such a rising up of the bodie, *pro aris, & focis,* *& pro patria*, ought to be according to every ones calling and facultie. Which words at least doe import, that the moving of the Politick body, in whole, or in part, ought not to be against the will & direction of the head. This is cleare by that which the same KING hath written in his Booke entituled, *The true Law of free Monarchies*, whereby many strong Arguments, he doeth at length demonstrate, that in a free Monarchie, (such he proveth this his ancient Kingdom of Scotland to be) the Subjects for no occasion or pretext whatsoever, may take Armes, without power from the KING; and much leise against him, whether he be a good KING, or an oppresour; whether godlie, or ungodlie; although the People have might and strength humane. And comprehendeth the sum of all his discourse

Lod. edit. ann. 1616 pag. 200. 201. take up in two or three sentences, grounded upon all these Arguments, out of the Law of GOD, the dutie and alleadgeance of the People to their lawfull KING: their obedience, I say, ought to be to him, as to

GODS Lieutenant in Earth, obeying his commands in all things, except directly against GOD, as the commands of GODS Minister; acknowledging him a judge set by GOD over them, having power to judge them, but to be judged onely by GOD, whence to onely he must give count of his judgement. Fearing him, as their judge; loving him as their Father; praying for him, as their Protector; for his continuance, if he be good; for his amendment, if he be wicked; following and obeying his lawfull commands, eschewing and fleeing his furie in his unlawfull, without resistance, but by sorbes and teares to GOD, according to that sentence used in the primitive Church in the time of the persecution,

Preces & lachryme, sunt arma Ecclesia: that is,
Prayers and Tears, are the armes of the Church.

3. Ye

3. Ye told us before, and now againe doe repeat it, that the first part of the Act of Parliament 1585, is relative to another Act in Queen Maries time, forbidding Bands of *Manrent*. We knew that sufficiently before ye told it, and passed by that part of your *Answeare*, as not pertinent for our *Argument*: so that ye needed not now againe, to put us in minde of it. But we may justly challenge you, for not answering that which we objected, concerning the second part of that Act; for it reacheth farther, then that Act made in Queen Maries time, and of new statuteth and ordaineth, *That in time coming, no Leagues or Bands be made amongst his Majesties Subjects of any degree, upon whatsoever colour or pretence, without his Highnesse or his successoures privity and consent, had and obtained thereto; under the paine to be holden and execute as movers of sedition and unquietnesse, &c.* Whereunto also is consonant the 131. Act made in the 8 Parliament of King JAMES the sixt, Anno 1584; where it is statuted and ordained by the KING and his three estates, that none of his Highnesse Subjects of whatsoever quality, estate, or function they be of, spirituall or temporall, presume or take upon hand to convocate, conveane, or assemble themselves together, for holding of Councells, Conventions, or Assemblies, to treat, consult, and determinate in any matter of estate, Civill or Ecclesiastical (except in the ordinary judgements) without his Majesties Speciall commandement, or express licence had and obtained to that effect, under the paines ordained by the Lawes and Acts of Parliament, against such as unlawfully convocate the KINGS Liedges. And whereas ye finde fault, that we dispute from the Act of Parliament, and that we doe precisely adheare to the letter of the Law, we pray you to consider, that the nature of this question leadeth us to the Act of Parliament. Beside, it seemeth strange, that ye should challenge us in this kinde, since for justifying of your union (as ye call it) ye have amassed a great number of Acts of Parliament, and inserted them in the booke of your *Covenant*. We omit the misapplying of these Acts, which were made against Popery, and not against all these things, which ye doe now resist as Popish. Neither can we perceive, how thele Acts of Parliament adduced by you, to justifie your union, prove that point. Moreover, some of these Acts cited by you, as namely, the 114. Act made in

Parliament *Anno 1592*, in so farre as it is against Episcopall Government, and all other of that sort, are expresaely rescinded by a posterior Act made in Parliament *Anno 1612*. How could ye in a legall dispute, for justifying your union, produce rescinded Acts, as if they were standing Lawes, and passe by the posterior Acts, which are yet Lawes standing in vigour, whereby thele other Acts are rescinded?
ad postularum statutorum expositum rursum est autem eius. i. e. Constitutiones tempore posteriores, potiores sunt his quae ipsas praecesserunt.
ff. de constitutionibus Principum, L. 4.

4. We doe adheare in our former *Replye*, not onely to the Letter, but also (according to our conception, without prejudice of better information) to the very reason and life of the Law. The sen-

XII. *Ta-*tence cited by you, to wit, *Salus Reipub. suprema lex esto, or the balarum safety of the Common-Wealth should be the chiefe Law*, serveth for a fragmenta good direction to Rulers, in making or changing of Lawes, or in *de officio* judging according to them: whence in the Lawes of the 12 Tables, *consulis*. these words are applied to this purpose. This is obserued by KING Regio im- James of blessed memory, in his often mentioned Book of the true perio duo Law of free Monarchies: *For albeit, sayeth he, that I have at length sunto: iij. proved, that the KING is above the Law, as both the author and giv- praeceundo, er of strength thereto; yet a good King will not onely delyte to rule his indicando, Subjects by the Law, but even will conforme himself in his own acti- consulendo ons thereunto, always keeping that ground, that the health of the co- pratores, mon-Wealth be his chiefe Law.* And where he feeth the Law doubt- judices, co- some, or rigorous, he may interpret or mitigate the same, lest other- sules appel wise sumnum jus be summa injuria: But this sentence doth no wayes lantor: mi- warrand Subjects to refuse obedience to standing Lawes, against the litie sum- will of the Supream Law-giver, who is a speaking Law. For this num jus were to open a doore to all confusion, which would not prove the sa- habento, ne fety, but the ruine of the Common-Wealth. As for that which ye mini paren said before of the Generall Band, and Confession of Faith, and which to. *Salus* here agaин ye doe alleadge for your Covenant, we have signified our populi su- opinion thereof, in our preceeding *Duply*. The responses and ver- prema lex dicta of Juril-Consults concerning your Covenant, are not known to esto. us, nor yet the reasons and inducements, which moved them to give out their declaration in your favoures, as ye alleadge.

Of Obedience, due by Subjects, to Authoritie.

5. The point touching Royall Authority, is not so full of thorns and rocks as ye give out , if men would be pleased unpartially to hold the plain and patent way, laide before us by holy Scripture, and by Orthodox Antiquity, and by many Eminent Divines in the reformed Church , and learned Politicks; which we shall here make manifest, after the vindication of those three famous Theologues, (*Whitaker, Bilson, and Rivet*) whom ye would have the Reader to esteem favourers of your opinion.

6. Doctor *Whitakers* words against *William Raynold* , translated into English, out of the Latine Edition at Oppenheime , Anno 1612. Pag. 51. are these, *He relateth the tumults and troubles, which were raised for Religion, in Germany, France, and Boheme: as if that one thing were sufficient to condemne them, because once they did oppose themselves, and resisted the violence offered to G O D S Trueth, and to them selves: Whereas notwithstanding, Fayth, Oath, and publicke Edicts, & finally the Lawes themselves gave them warrand to doe the same.* I will not say more of this matter, which is nowise pertinent to the present purpose, especially seeing not onely their just Apologie, but also the Edicts of the Princes themselves have liberated them from the crime of Rebellion. By these words of Doctor *Whitaker*, which ye have cited, the Reader may easily perceive , that he doth nowayes maintain or allowe taking of Armes by Subjects, without warrand of the publick Lawes , and approbation of the Prince ; but excuseth what was done in those warres, by the allowance of the Lawes and Edicts of Princes.

7. So also Doctor *Bilson*, in his Book entituled, *The true difference betwixt Christian subjection, and unchristian Rebellion* , Printed at Oxford Anno 1585, Pag. 382. in the wordes cited by you, declarereth evidently , that he speaketh of such Republickes and States , as have defences warranded by fundamentall Covenant , in that Government. But what is that Doctors minde , concerning the duetie of Subjects, in a free and absolute Monarchy , is evident by his own words

words in that same book, Pag. 380, where disputing against a Jesuit, he sayeth; *Warre for the Catheolick Religion, is both lawfull and honourable*, you say: you must adde, of the Subjects against their Prince, or else you range cleane besides our question. We strive not what causes may lead Christian Princes to make Warre on their Neighboures, but whether it be lawfull or tollorable for the Subject, to beare Armes against his naturall and absolute Prince. You prove, which is nothing to our purpose. But, Sir, in this enterprize, the person must be respected as well as the cause: Be the cause never so just, if the person be not authorized by GOD to draw the Sword, they be no just nor lawfull Warre. Private men may not venter on Warres, unlesse they be directly warranted by him that hath the Sword from GOD. And again in that same Book, Pag. 502, Our Saviour for teaching his, that they should be brought before Kings and Rulers, and put to death, and hated of all men for His Name sake: addeth not, as you would have it, and he that first rebelleth, but, he that endureth to the end, shall be saved; and again, Not with violence restrain them, but in patience professse your own souls. This is the way for all Christian subjects to conquer tyrants. & this is the remedy provided in the new Testamēt against all persecutions, not to resist powers, which GOD hath ordained, lest we be damned: but with al meeknes to suffer that we may be crowned. And Pag. 513. he sheweth, that manifold formes of Commonwealthes, make diverse men speake diversly of the Magistrats sword. And Pag. 518 he pleadeth, that the Subjects in England, have not that lawfull warrant, to draw the sword without consent of their Prince, as the Germans have without consent of the Emperour; and this discourse he prosecuteth in some following pages.

8. The tame is the meaning of Doctor Rivet, (as we take it) in his commentarie upon the Psalm. 68. where he distinguishest between an absolute principality, and such a principality as is only conditionall, pactionall, conventionall. Of this second sort are to be understood, his words of just and necessary defence. But of the absolute principality speaking in that same place, he recommendeth to Subjects, rather suffering of martyrdome. And this to be his meaning, appeareth more clearly by his last declaration concerning this question, in his late treatise entituled, *Jesuita Vapulans*: where being
pressed

pressed by an aduersary, he handleth this question of purpose. In the mean time, we wonder very much, that ye have not directly answered to these remarkable wordes of Doctor Rivet , alleadged by us in our *Reply*, wherein he plainly averreth, that the doctrine of Buchanan, Knox, and Goodman, concerning Subjects resisting their lawfull Princes, is not approved by any sound Protestant. We expected from you, a full and particular *Answeare*, and now againe we would gladly heare, whether ye approve the judgement of Rivet, concerning that doctrine of these writers, or not.

9. Thus having vindicated these three divynes, which ye alleadge for you, we come now to those testimonies which we promised, for clearing of the plainness of the way touching Authority. First, it is evident by holy Scripture, that it is unlawfull for Subjects in a Monarchicall estate, (such as is this Kingdom of Scotland) to take Armes for Religion, or for any other pretence, without warrand and power from the Prince, and Supreame Magistrate. For the Scripture teacheth us, that the Sword belongeth onely to the KING , and to them who are sent by him, Rom. 13. 1. Pet. 2. 13. 14. That we ought to keep the KING s commandement, and that in regarde of the Oath of GOD, Eccles. 8. 2. And, that we should be subject, not only for wrath but also for conscience sake; because the powers that be, are ordained of GOD : whosoever therefore, sayeth S. Paul, resisteth the power, resisteth the ordinance of GOD, And they that resist, shall receive to themselves damnation, Rom. 13. In the words of the Apostle S. Paul, there is a remarkable opposition betwixt subjection and resistance, ~~and~~ and ~~resistance~~; implying, that all militarie ~~resist~~, whether defensive , or offensive , if it be against the superiour Power, which GOD hath set over us, is forbidden. In like manner we reade Matth. 26. 52. that all they that take the Sword, shall perish with the Sword. Now certaine it is, that in a free Monarchie , Subjects have not the Sword from GOD, except by the hand of the KING , to whom only GOD hath immedately given it. And therefore whosoever taketh the Sword without his warrand, hath just reason to feare the foresaid warning of our SAVIOUR. Many other places of Scripture might be adduced to this purpose, which for brevity we omit, and doe proceed in the next rowme to some testimonies of ancient Fathers, and

other writers.

10. *Tertullian*, in his *Apologeticke*, chap. 30. and 33. and 37. telleth vs, that the ancient Christians in his time, although having an heathen and persecuting Emperour, did honour him, as chosen of God, and second from GOD, and first after GOD, and did choose rather to suffer, then to make resistance by force of Armes, although they lacked not number, and strength to doe it.

11. The like example have we in that renowned *Thebean Legion* of 6666 Christian Souldiers, called *Agaunenses*, from the place of their suffering, who without making resistance, as they had strength of hand to have done, suffered themselves rather to be slain, for their Christian profession, by the Officers of *Maximian* the Emperour, executors of his cruell commandement against them. This fell out in the 18 yeate of *Diocletian*, as *Ado Vienensis* writeth in his *Chronicle*, which was the yeare of GOD 297, as *Cardinall Baronius* reckoneth in his *Annalls*. And of that their Christian cowrage, and pious resolution, *Venantius Fortunatus*, an ancient Bishop of *Poitiers*, hath left unto us these Encomiaisticke lynes, in the second book of his Poems, *Biblioth. Patr. Tom. 8. Edit. 4. Pag. 781.*

*Quaeis, positis gladiis, sunt arma è dogmate Pauli,
Nomine pro CHRISTI dulcius esse mori.
Pectore belligero poterant qui vincere ferro,
Invitant jugulis vulnera chara suis.*

12. *Gregorie Nazianzen*, in his first Oration, speaking of the persecution by *Julian the Apostate*, when the Christians were moe in number, and stronger in might of hand, to have made open resistance, if they had in their consciences found it agreeable to their Christian profession, declareth plainly, that they had no other remedy against that persecution, but patient suffering for Christ, with gloriation in Christ. *Ἐν ἔχει τοῖς στάλτα πάραπονος, μιαρ ἴδιαι εἰς νίκην, (τὸ Χριστὸν καυχόμενοι) τεττάτο, Χριστὲ διάστο.*

13. *S. Ambrose*, having received imperiall commandement, to deliver the sacred Houses, or Churches, to be possessed by the *Arians*, declareth what he thought convenient to be done in such a case; to wit, neither to obey in that which he could not performe with a good conscience,

conscience, nor yet to resist by force of Armes. His wordes to the people, (*Concione 1. contra Auxentium*) are these; a *Why, then, are a Quid erge troubled? I shall never willingly leave you. If I be compelled, I go turba- can not gain-stand. I may be sorry, I may weep, I may sigh. Against minis vo-*
Armes, Souldiers, the Gothes also, my Teares are Armes: For such lens nunn-
are the Guardes of a Priest. Otherwise I neither ought nor may resist. quam vas
And in the second book of his Epistles, and 14 Epistle, to his Sister deseram,
*Marcellina, speaking of that same purpose, he sayeth; b *I shall not exaltus re-**

fortifie my selfe with a muliitude of people about me. — We be- pugnare nō
seech, O Emperour, we fight not. — I may not deliver the Church; novi. Di-
buit I ought not make resistance. lere potero
potero fle-

re, potero gemere; adversus arma, milites, Gothos quoque, Laerhyma mea arma
sunt. Talia enim munimenta sunt sacerdotis. Aliter nec debo nec possum resiste-
re. b Non ego mi vallabo circumfusione populorum. — Rogamus, Augste,
non pugnamus. — Tradere Basilicam non possum, sed repugnare non debo.

14. Such also was the doctrine and practise of many other great Lights, which shined in the dayes of Julian the *Apostate*, and in the dayes of the *Arrian Emperoures*, and *Gothicke Arrian Kings*.

15. S. *Augustine*, writing of a lawfull Warre, acknowledgeth that only to be lawfull, which hath authority from the Prince. For it is Interest e-
 much to be regarded, (sayeth he) for what causes, and by whose au- nim quib^o
 thority, men undertake Warres: But that naturall order, which is ac- causis, qui-
 commodated to the peace of mortall men, requireth this, that the au- busq^z au-
 thority and counsell of undertaking warre, be in the power of the Prince. thorib^o ho-
 renda bella suscipiant: ordo tamen ille naturalis, mortalium paci accommodatus
 hoc poscit, ut suscipiendo belli autoritas, atque consilium penes Principem sit.
Aug. Lib. 22. contra Faustum, Cap. 75. mines ge-

16. The imperiall Lawes doe say the same, ff. *Ad legem Julianum*
majestatis. Leg. 3. Eadem lege tenetur, & qui injussu Principis bel-
lum gesserit, delectumve habuerit, exercitum comparaverit. Et Cod-
ut armorum usus in scio Principe interdictus sit. Nulli prorsus nobis
inscitis, atque inconsulitis quorumlibet armorum invendorum copia
tribuatur

tribuatur. These are the words of the Emperoures *Valentinian* and *Valens*. *Et Cod. de re militari, Leg. 13. Nemo miles. Nemo miles vel sibi vacet, vel aliena obsequia sine nutu principali peragere audiatur, &c.*

17. Bodin, in his first Book *de Republica*, Cap. 10. Num. 155 and 156. (Pag. 244. Edit. Latin. 4. Ursell. Anno 1601.) reckoneth among the proper rights of Majestie, the right and power to make Warre: and this he sheweth to appertain, in a free Monarchie, to the Prince onely.

18. To this meaning sayeth *Peter Martyr*; As concerning the efficient cause, it is certain that Warre may not be made without the authority of the Prince. For *Paul* sayeth, that he beareth the Sword: therefore he may give it to whome he willeth, and may take it from whome he willeth. *Lxx. Com. Class. 4. Cap. 16. § 2.* And a little after, to wit, § 7. he reciteth and commendeth a saying of *Hostiensis* to the same purpose.

19. *Calvin*, in the fourth Book of his *Institutions*, in the last Chapter of that Book, disputeth the Question at length, and by many strong Arguments evinceth, and concludeth, that it is nowise lawfull for Subjects, to resist their Prince by force of Armes; whether the Prince be godly, and just; or ungodly, and unjust in his conversation, and commandements: and, that nothing remaineth to Subjects in such a case, but to obey or suffer. Where understand, that Fleing is a sort of Suffering. Neither are his words subjoined in the 31 *Sect.* to wit, I speake alwise of private men, &c. contrary to this. For first *Calvin* in this Dispute, indifferently useth the names of private men, and Subjects: And therefore, in the 22 *Sect.* at the beginning of it, he termeth those of whole duety he dispureth, Subjects. And indeed, whosoever is a Subject, is also, in respect of the supremam Ruler, a private man. Although Magistrats, who are under the KING, be publick persons, in respect of their Inferiors; yet being considered, with relation to him that is Supream, 1. Pet. 2. 13. they are but private. As in *Dialecticke*, an intermediate genus, although in respect of the inferiour species, it be a genus; yet in relation to the superior genus, it is but a species. All Power of Governing, is so subjected to the Supream Power, that whatsoever is done against

Augo cro-
tins, de ju-
re belli &
pacis, l. b. I.
cap. 4.
num. 6.

against the will of the suprem Ruler, is destitute of that Power; and consequently, is to be esteemed for a private act. For, as we are taught by the Philosophers, Order can not be, but with a reference to that which is first. Hence King JAMES, in his Book of *The true Averroes Law of free Monarchies*, Pag. 206. affirmeth, that all the People are 5. Metaphys. com-
but private men, the authority being alwise with the Magistrate. Se- condly, this is manifest from the very words of *Calvin*, in that same ment. 6.
31 Sect. for there he excepteth none from the necessity of obeying, or suffering, when Kings command things unjust; but onely popular Magistrats, appointed for restraining the licentiousnesse of Kings. Now, where such Magistrats are erected, it is certain, that a King, in such a Common-wealth, hath not the suprem power: For if he had the suprem power, none could force him, since an Inferior can not force his Superior. This can not be done, but onely by him, who is Superior, or at least equall. Thirdly, this is clear also by the examples adduced by *Calvin*; namely, the *Lacedamonian Ephori*, the *Roman Tribunes*, and the *Athenian Demarchi*. When the *Ephori* were set up in *Lacedamon*, the Kings of *Lacedamon*, were but Kings See Hugo in name, and had not the Supream power, as it is confessed by the Grotius, de Learned. So when the *Tribunes* had their full power in *Rome*, the *Jure belli* Supream power was in the People: and in like manner it was in *A. & pacis, thens*, when the *Demarchi* had power. Therefore, from this nothing Pag. 66. can be inferred for the lawfull resistance of Subjects, to a Monarch, or where he King, properly so called. Fourthly, *Calvin* applying this to the King- citeth sum- domes that now are, sayeth no more, but that peradventure the three dry ancet Estates assembled in Parliament, have that same power, which the Authors. fore-mentioned *Ephori*, &c. had. Here it is to be marked, that he sayeth onely, *peradventure it is so*; which can be no warrant to a mans conscience, in a matter of so great importance. For he that resisteth his Superiour by force of Armes, should not onely thinke, that peradventure he hath power, but should be assuredly perswaded, that he hath power so to doe. When there is no more said, but that *peradventure such a thing is*, it may be as reasonable said, *Peradventure such a thing is not*. Neither doeth he give this power even peradventure, but to the three Estates assembled in Parliament. Hence the learned *Rivet*, speaking of *Calvin* his minde in this place, sayeth,

Rivet, in that he giveth no power to people over Monarchs, properly so called. his Jesuita The same also is observed, concerning Calvin his minde, by Alberius vapulans, eas Gentilis, in his third Royal Dispute.

Cap. 13. 20. The same doctrine also is delivered by King James of blessed Memory, in his Book entituled *The true Law of free Monarchies*, by Hugo Grotius in his first Book *de jure belli & pacis*, Cap. 4. by Leonhartus Hutteri, in his common places, Loc. 32. Cap. 3. Johannes Gerhardus in the 6 Tom. of his common places, in his Treatise *de magistratu politico*, Num. 483. where he discourses accurately of this matter: Zepperus in his 3. Book *de Politia Ecclesiastica*, in the last Section of the 13 Chapter, Pag 573. Edit. Herborn. 1595. Albericus Gentilis, in his regall disputationes, disput. 3. de vi ciuium in Regem semper iusta. John Bishop of Rochester, in his work written against Bellarmine, *de potestate Papa in rebus temporalibus*, Lib. 1. Cap. 8. Class. 2. Where he adduceth a clowd of many moe Authors. M. Antonius de Dominis, in his Book called *Ostensio errorum Francisci Suarez*, Cap. 6. § 27. Johannes Angelius Werdenhagen, I. C. in his *Politica generalis*, Lib. 3. Cap. 10. Q. est. 14.

21. By these Testimonies we intend not to lay upon you, or any of our Country men, any imputation, or to take upon us to give sentence concerning their proceedings: but onely being invited hereto by your last *Answeres*, we thought it our duety, to signifie to the Reader, that many ancient and late famous Writers are not of that opinion, either to think the question touching Authority, so full of Rocks and Thorns, as you call it, or yet to favour such a defensive taking of Armes, as you think to be allowed by Whitaker, Bilson, and Rivet.

22. Now to prosecute what remaineth of your *Answeres*: where as ye say, that when ye justifie your *Covenants* and *Conventions*, from their purposed ends, ye meane not onely the last and most remoile ends, but the nearest and immediate; we pray you tell us what ye meane by the nearest and immediate end: if ye meane the object it selfe, (which the Schoole-men call *finem intrinsecum & proximum*) then the lawfulness and equity of the matter, vowed and promised in the *Covenant*, is all one with the goodnessse of the end of it. Whence we inferre, that seeing the matter promised by you in this your *Covenant*, to wit, your mutuall defence against all persons, none excepted,

ted, is in our judgement unlawfull, and forbidden by a lawfull Authority; the end, of your *Covenant* is meerly evill: but if by the nearest end ye meane any thing which is diverse from the object, then we still affirme against the last part of your first *Answeare*, to our second *Demand*, that Conventions, and *Covenants*, and all other actions, are to be esteemed and judged of, first or principally by the equity of the object, and then by the goodnesse of the ends of it, whether they be *fines proximi*, or *fines remoti*.

23. We doe not joyne with the Papists, blamers of our Reformation, (as ye seeme to beare upon us) because they hate and oppugne our reformed Religion, which we love and defend. Neither doe we take upon us to censure the proceedings of our Reformers: but we stryve, by the Grace of GOD, so to carry in our own time, and to walke wittely in a perfect way, as our adverlaries the Papistes, may get no advantage to pleade for their unwarrantable doctrine and practises, by any pretence of our example.

The III. D U P L Y.

IN your third *Answeare*, passing lightly from our *Reply*, ye fall into some unexpected digressions, concerning the *Service Book* and our thoughts thereof: we esteeme it a matter beyond the compass of humane judicatory, to sit upon the thoughts of other men. As for those outward expressions, which ye alleadge upon some of us, of not seeing errores in that Book, or groaning for it; ye shall understand, that such multiplicity of Popith errores, as was alleaged by some of you, to be in that Book, was invisible to some of us. Although to enter in a particular examination or cōfideration, of every poynt and sentence in that Book, is not now time nor place. Neither did any of us professe groaning for that Book in particular, but for an uniformity of divyne service throughout this Nationall Kirk, and a more perfect forme then we yet have, that the publick Service were not permitted to the severall judgements, and private choise of every Minister and Reader. Which also was thought convenient by the Nationall Assembly of the Kirk of Scotland, holden at ABERDENE,

Anno 1616.

2. Whether

2. Whether that *Service Book* (now discharged) containeth any Innovation of Religion, or any thing contrary to the Protestant Religion, (as ye alleadge) we doe not dispute now. But we doe assuredly believe, the piety and sincerity of His Majesties intention, ever to have been, and still constantly to be, as it is graciously declared by His Majesties late Proclamation. And we are certainly perswaded, that His Majesty hath given order, to discharge all the Acts of Counsell, made anent the *Canons* and *Service Book*; and are credibly informed, that they are discharged by Act of Counsell, [at *Holy-Rood-House*, the fifth of *Julie* last] according to the order given by His Majesty. Also, we see no such just cause of Fear, as may import your alleadged necessity of *Covenanting*; seeing His Majesty will not preesse any thing of that nature, but in such a faire and legall way, as shall satisfie all his loving Subjects: that he neither intendeth innovations in Religion nor Lawes; as we declare in our former *Replye*, to which ye have not sufficiently answered. Neither was it necessary, for removing of any just Feares, that his sacred Majesty should disallowe that *Service Book*, as ye require; but it was sufficient, to discharge it, in manner foresaid.

3. Ye doe conclude your *Answeare* unto our third *Replye*, with an uncouth and incredible Position, whereof ye bring no prooфе at all, but onely this bare Assertion; *Whosoever professe themselves, to bee perfectly satisfied with the Proclamation, doe proclaime in the ears of all the Kingdom, that they are better pleased with the Service Book, and Canons, then with the Religion, as it hath beene professed in this Land since the Reformation*. This your *Thesis*, is so evidently weak, that we need no more for the over-throw thereof, but to oppose thereunto this our playn and undeniable *Antithesis*; *Who professe themselves to be perfectly satisfied with that Proclamation, whereby the Service Book, and Canons are discharged, and the Religion professed in this Land since the Reformation, is established, doe proclaime in the ears of all the Kingdom, that they are better pleased with the Religion professed in this Land since the Reformation, then with the Service Book, and Canons*.

The IV. D U R L Y.

Y E allèadged before, and now again doe affirme, that we have mistaken your Interpretation of the old *Covenant*, as if it had been given out judicially by you, and, as if ye had intended to enforce it upon others. To free your selves of this impuration, ye said in your first *Answeare*, that ye intended onely *To make knowne your own meaning according to the mynde our Reformers*, and in charity to recommend it to others. Hence we inferred in our *Replye*, that ye ought not to obtrude your Interpretation upon us, nor molest any man for not receiving the same. To this now ye say in your second *Answeare*; *Although you neither use threatnings, nor obtrude your Interpretation upon us, yet we must pardon you, if ye match us not with the greatest part of this Kingdom, in whose name, by all fair meanes ye recommend it to us.* Truly, Brethren, we are not offended with you, for preferring the judgement of so many, to our judgement, who are but few in number: neither need ye to crave pardon of us for this. But concerning these faire meanes, and that force of reason whereby, ye say, ye recommend your Interpretation of the old *Covenant* to us, pardon us, if the experience we have, both of your writings and proceedings, make us to oppose this your assertion. For in your writings we expected indeed, but have not found that force of reason, whereof ye speake: and as for the proceedings of those who have subscribed your *Covenant*, we of all men have leaft reason to believe that they use no threatnings, seeing we hear daylie so much their threatnings against our selves.

2. Whereas for clearing of that which ye said before, concerning the minde of our reformers, ye affirme, that *The authoritative judgement of our reformers is evident, not only by the confession of Faith ratified in Parliament, but also by the books of Discipline, Acts of Generall Assemblies, and by their own writes:* First, we marvell, how ye can say, that the private writings of Master *Knox*, and others, who with him were instruments of that great worke of Reformation, have publicke Authority to oblige the Subjects of this Kingdom. The legislative, and obligatory power of the Church, is only in Synods or

conventions of Bishops and Presbyters, and not in particular persons expressing their minds apart. Next, this Church in the former age, by abrogating the office of Superintendants, established in the first book of Discipline, hath declared, that the statuts and ordinances contained in those books, are not of an authority perpetually obligatory, but may be altered or abrogated by the Church, according to the exigencie of ryme. The same likewitie is manifest by the abrogation of summary excommunication, which this Church did abolish, although it was established in Generall Assemblies, wherein Master *Knox*, and other Reformers were present. We need not to insist much in this, seeing so many of you, who are Subscribers, misregard the ordinances of our Reformers, prefixed to the *Psalm Book*, concerning the office of Superintendants, or Bishops, Funerall Sermons, and set formes of Prayer, which they appointed, to be publickly read in the Church. Hence the Reader may perceive, that ye have no warrant for your Interpretation of the old *Covenant*, from the authoritative, and obligatory judgement, of the Reformers; seeing ye can not ground it upon the Confession of Faith ratified in Parliament. As for those other meanes mentioned by us, to wit, Scripture, Antiquitie, and consent of the reformed Churches, that they truly make for us, and against you, the unpartiall Reader may perceive by these our Disputes.

Whether or not Episcopacie and *Pearth Articles*, be abjured in the late *Covenant*.

3. As for the second mistaking mentioned by you in your *Answer*, we did show in our *Replye*, that in your *Covenant*, *Pearth Articles*, and *Episcopacy*, are abjured. And for proving of this, we asked of you, what ye meant by the recovery and liberty of the Gospell, as it was established and professed before the forelaid Novatiōns? and what is that period of ryme, to which your words there have reference? that is, Whether it be that period of time, when the *Service Book*, and *Book of Canons*, were urged upon you? or if it be the time, when *Pearth Articles*, and *Episcopacy*, were received in this

in this Church ? But, truely, your *Answeare* to this , is nowise satisfactory, nor hath so much as a shew of satisfaction. For ye are afraid to expresse that period of time, lest ye be forced to grant, that which we before objected. And yet your speach bewrayeth you : For seeing ye answeare onely to that which we said concerning the last of these two periods, we collect, that by the recovery of the liberty and purity of the Gospell , as it was established before the fore-laid Novations, ye mean the reducing of the Policy of this Church, unto that estate in which it was, before *Pearth Articles*, and Episcopacy, were established. And hence we inferre, as we did before, that in that part of your *Covenant*, ye condemne and abjure *Pearth Articles*, and Episcopacy, as contrary to the Purity and Liberty of the Gospell.

4. Ye seeme to answere, that in that part of your *Covenant*, ye condemne not, *Pearth Articles*, and Episcopacy; but those abuses & corruptions, which have accompanied them ; such as the Superstitious observing of dayes, cessation from work on those dayes, Feasting, Guying, and the grosse abuses, which have entered in the Sacramēt, upon kneeling before the Elements: and, that in respect of these abuses, we who allow *Pearth Articles*, and Episcopacy, may sweare without prejudice of our cause, to recover the Purity and Liberty of the Gospell , as it was established, and professed , before these Novations.

5. But, first, let any indifferent, or unpartiall man, who knoweth the state of our Church, judge, whether or not it be lykely, that your Vowe, of the recovering the Liberty and Purity of the Gospell, as it was before Episcopacy, and *Pearth Articles*, were introduced, importeth onely an intention of removing of the consequents of *Pearth Articles*, and Episcopacie, and not of the removing of those things themselves ? Truely we are periwaded, that they who know the state of this Church, and your mind, concerning theire things , will think this your Glosse of your own words, to be violent, and excogitated for eluding our Argument.

6. Secondly : Who can thinke, that ye, and others, contryvers of the late *Covenant*, who condemne *Pearth Articles*, and Episcopacie, as much as ye doe the consequents of them, have only vowed, to remove their consequents, and not remove themselves ?

7. Thirdly, is it possible, that any can promise and vow, to labour for the curing of so many, and so great pretended defences of this Church, (we meane these abuses which ye say, have accompanied *Pearth Articles* and *Episcopacie*,) and in the mean time promise, and intend nothing concerning the removing of the causes of them ?

8. Fourthly, how can we, without great prejudice of our cause, acknowledge, that these grosse abuses mentioned by you , have entred in the Sacrament , by kneeling before the Elements (ye should have said at the receiving of the Elements) for seeing kneeling at the receiving of the Sacrament , is confessed by us to be a matter indifferent; if in our Oath , we acknowledge these grosse abuses to have entred in upon kneeling, it will probably follow in the judgement of some, and in our judgement, who recommend this Oath unto us, it will follow infallibly, that kneeling for the evill consequences thereof, ought to be removed. Doe ye not here cunningly deale with us ? For although ye urge us not, as ye say, to sweare and promise the removing of kneeling, yet ye urge us, by your own confession, to promise the removing of these abuses occasioned by kneeling : which being acknowledged by us, ye will then take upon you to demonstrate, that kneeling it selfe ought to be removed : for ye hold it for a *Maxime*, that things indifferent, being abuited and polluted with Superstition, should be abolished. We cannot sufficiently marvell, how yee who are of this minde, can say to us , that we who allow *Pearth Articles* and *Episcopacie*, may sweare to recover the liberty and purity of the Gospell, as it was before, &c. For ye meane, that we may doe so, without prejudice of our cause. But we have already shwon, that according to your judgement and doctrine, if we sweare that whick ye would have us to sweare, our cause shall be much prejudged, yea, utterly lost.

9. Fiftly : How can we sweare, to remove those grosse abuses entered in upon kneeling, as ye alleadge; seeing we thinke, that no such abuses have entered in upon it ? Yea, our People, try them who please, will shew, that they are as free from all erronius conceis, concerning that holy Sacrament , as any living in these Congregations where kneeling is daylie cryed down.

10. Sixtie, as for these abuses and corruptions, reckoned up by you

you, as the consequents of the observation of Festivall dayes, to passe by that which before we marked concerning Kneeling, to wit, that the granting of this were a great prejudice to our cause, some of these are not abuses at all, as, cessation from work. Again, some of them have not come in upon the observation of the Articles of *Pearl*, as Guying, and Feasting, (ye mean excessive Feasting, for otherwise it is not an abuse) which onely fall forth on *Christ mas Festivitie*: For sure we are, that these abuses have not come by the anniversary commemoration of *CHRISTS Nativitie*, in the which by the ordinance of *Pearl* Assembly, all Superstitious observation, and Prophanation of that day, or any other day, is prohibited, and appoynted to be rebuked. This the reverend and learned Bishop of *Edinburgh*, in his defence of the Act of *Pearl* Assembly, concerning Festivities, *Pag. 63.* proverth, because (sayeth he) we have lacked preaching upon Christ-mis-day, these fiftyn seven years bygone, in our Church , yet Ryot, Prophanesse, Surfeit, and Drunkennesse , have not beeene wanting.

11. Seventhly, as for Superstitious observation of dayes, (whereof hitherto we have had no experience) we marvell , that ye can reckon it, amongst the consequents of the observation of dayes : seeing in your judgement , it is all one with the observation of dayes. For ye think the observation of any day , except the L O R D S Day, to be, in the own nature of it, Superstitious, and Will-worship.

12. As for the last part of your *Answeare* to our *Argument*, concerning the foresaid period of time ; where ye alleadge, that many corruptions of Popish and Arminian doctrine , have entered in the Kirke, &c. we aske you, Whether ye designe here another period of time, then ye did before ? or if ye design onely this self same period of time, in the which both the foresaid practicall abuses , and these Doctrinall corruptions,have entered into this Church, accompanying,as ye alleadge, *Pearl* Articles, and Episcopacy ?) Or, last of all, If ye design no period of time at all ? If ye take you to this last, professing, that ye have here designed no period of time; then ye answeare not our Argument, wherein we particularly, and expreſſly poſſed you, concerning that period of time,unto which your words cited oft before,have reference. If ye design the ſame period of time,then

look how ye can escape our preceeding Arguments, concerning that period of time.

13. But if ye design an other period of time, then we aske you, Whether it be *prior* or *posterior*, to the period of time already mentioned; to wit, the time preceeding the bringing in of the Articles of *Pearth*? Ye can not say, that it is *posterior* to it: for ye complained of *Arminian* corruptions, even before *Pearth* Assembly; branding some of the most learned of our Church, with that Aspersion. And of Popish corruptions of Doctrine, ye complained, when *Pearth* Articles, and Episcopacy were established. For the Doctrins, of the lawfulness and expediency of these things, are, in your judgement, meerly Popish, and Antichristian. Neither can ye say, that it is *prior* to the foresaid period of time: for the time preceeding the inbringing of *Pearth* Articles, comprehendeth all that tract of time which interveened betwixt the Reformation, and *Pearth* Assembly.

14. But we will yet more evidently convince you, by two other Arguments, drawn from that part of your *Covenant*, of which we are now speaking, and from the words of this your *Answeare* to our fourth *Replye*; for first in your *Covenant* ye promise, and also will have us to promise with you, To forbear for a time, the practise of *Pearth* Articles, untill they be tryed, as ye say, in a free Assembly. But this forbearance importeth a manifest prejudice, and wronging of our cause: for this is a fore-acknowledgement, either of the unlawfulness, or else of the inexpediency of the matters, concluded in *Pearth* Assembly. For wherefore ought we in this exigence of the Church, to forbear the practise of *Pearth* Articles, rather then of other Rites of the Church, except for some greater evill comprehended in them? This will appear more evident, if we shall consider the reason alleadged by you, *Pag. 17*, wherefore we ought now to forbear the practise of these Articles: to wit, because in the case of Scandall, and sensible fear of Superstition, we ought to doe so. Now this case of Scandall is not in your judgement, a temporary, but a perpetuall consequent of *Pearth* Articles. For ye think it will ever Scandalize the Papists, as if we were approaching to them: Likewise ye think every one of them, and especially Kneeling, to be inductive to sinne, *ex condicione operis*, by the very nature and quality of the work it self. Whence it fol-

it followeth, that they are necessarily and immutablie scandalous; for whatsoever agreeth to any thing , in respect of the nature of it, it agreeth necessarily and immutably. If therefore we in this respect, swear the forbearance of *Pearl* Articles, we shall be holden to forbear *Pearl* Articles, not for a time, but for ever.

15. Next, we pray you consider, what is meant by the foresaid Novations, in that part of your *Covenant*, wherein ye promise to labour to recover the liberty and purity of the Gospell, as it was before the foresaid Novations. Certainly these words cannot be understood of Novations to be introduced, and which have not as yet entred unto our Church. For the liberry and purity of the Church is not as yet lost, yea, not impaired by them , and so needeth not to be recovered by the removing of them. They must then be understood of the Novations mentioned in the Parenthesis of your *Covenant*; that, is of all innovations already introduced by Authority, and their alleadged consequents, which ye promise to forbear, untill they be allowed, and tryed by a free Assembly. Hence any man may conclude, that although in your Parenthesis, ye promise only to forebear these Novations for a time, yet in the words immediatly following, ye condemne and abjure them. For the recovering of the liberty and purity of the Gospell, as it was established before the foresaid Novations, importeth manifestly a removing of all these Novations , which either in themselves, or in respect of their consequents, are contrary to the purity and liberty of the Gospell. But all Novations already introduced, are in your judgement of this kinde, and therefore your vow, of the recovering the liberty and purity of the Gospell, importeth a removing of all the foresaid Novations.

16. To conclude this Argument : Ye may see, that we have pryd no more narrowly into the expressions of your *Covenant* , then we had reason; and have laboured, not to scarre our selves , and others, with meere shadowes, as ye affirme.

Of our Argument, *Ad hominem*, and the weak Rettorsion of it, by the Answers.

17. Now we come to our Argument, or Syllogisme, *Ad hominem*, which

which hath so pinched you, that ye have not attempted to answere to any of the propositions of it. Our intention in that Argument, was to prove , that whether *Pearth Articles* be abjured in the late *Covenant*, or not; yet ye [who came hither , to give us satisfaction concerning the *Covenant*] can not, with a safe conscience , averre, or declare to us, that they are not abjured in it. This we did evidently prove, reasoning thus : Whatsoever Rites are abjured in the old *Covenant*, they are also, in your judgment , abjured in the late *Covenant*. But *Pearth Articles*, and *Episcopacie*, are, in your judgement, abjured in the old *Covenant*: *Ergo*, they are, in your judgement, abjured in the late *Covenant*: and, consequently , if ye deale sincerely with us, ye must averre, that they are also abjured in the late *Covenant*.

18. To this ye say, first, that whatsoever be your judgement, as ye are particular persons, yet, at this time, ye were to be taken, as Commissioners from the whole company of Subscribers. Truely we did take you so; and did think, that ye who were Commissioners from such a multitude of good Christians, would have tolde us your minde sincerely, concerning the full extent of the late *Covenant*; and , that ye would neither have affirmed any thing as Commissioners , which ye doe not think to be true,as ye are particular persons;nor yet would have laboured, so to insnare us , as to have bidden us subscribe a *Covenant*, really, and indeed, in your judgement, abjuring those things, which we, with a safe conscience, can not abjure. For, in your judgement, *Pearth Articles*, and *Episcopacie*, are most really abjured in the late *Covenant*, although ye plainly affirme the contrary, in your *Answeres* to our fourth,fifth, and sixth *Demand*. And (which is much to be noted) in your *Answeres* to our tenth *Demand* , ye affirme, concerning your selves, that ye, in this late *Covenant*, have promised only forbearance of *Pearth Articles*. We wonder much, how ye can say so. For whosoever by their Oath have tyed themselves to a Confession, in the which they firmly believe *Pearth Articles*, and *Episcopacy*, to be abjured, those have indeed abjured *Pearth Articles*, and *Episcopacy*. But ye in the late *Covenant* , have tyed your selves by your Oath, to the little Confession, of old *Covenant*, in the which ye firmly believe, *Episcopacy*, and *Pearth Articles*, to be abjured: *Ergo*, in your late *Covenant* ye have abjured *Pearth Articles*, & *Episcopacy*:
And

And not only ye, but ali those who are of that same minde with you. Whence we inferred, in that tenth *Demand*, that none of you can vote freely in the intended Assembly, concerning *Pearth Articles*, and *Episcopacie*.

19. Secondly, ye say, that if others of the subscribers, who are of our judgement, (that is, who are not perswaded that *Pearth Articles*, and *Episcopacie*, are abjured in the old *Covenant*,) had come as Commissioners at this time to us, our Argument *ad hominem*, had beeene anticipated, because it would not have been pertinent for them. But ye are deceived, for we have ever looked principally to these, who were the first contrivers of the late *Covenant*, or had speciall hand in it, that is, to your selves, and to others, who these many years bygone, have opposed *Pearth Articles*, and *Episcopacie*, as Popish corruptions, abjured in the old *Covenant*; and consequently have, in this late *Covenant*, [in the which that former *Covenant* is renewed] by your own personall Oath, abjured *Pearth Articles*, and *Episcopacie*. If then that other sort of Commissioners had come unto us, we would have said to them, that we can not swear the late *Covenant*, because *Pearth Articles*, and *Episcopacie* are in it abjured. And this we would have proved by the like Argument *ad hominem*, that is, by an Argument grounded upon the judgement of the contrivers of the late *Covenant*: as ye may easily perceive.

20. Thirdly, ye say, that we have perceived the insufficiencie of our Argument, because we objected this to our selves: that seeing we think *Pearth Articles*, and *Episcopacie*, not to be abjured in the old *Covenant*, we may subscribe the new *Covenant*, in the which that old *Covenant* is renewed. Truely ye might have alleadged this, if we had propounded that objection, and had left it unanswered. But we answered it, and brought some reasons [which ye wisely did passe by, perceiving the force of them] to show, that we can not conveniently subscribe your late *Covenant*, notwithstanding of our judgement, or rather opinion of the meaning of the old *Covenant*. We say opinion: for to speak truely what we thinke, we doubt, and so doe others with us, concerning the meaning of some parts of the old *Covenant*, touching matters of Ecclesiasticall policy, and have not so full a perswasion in our mindes concerning those parts, as may be to us a warrant of our Oath.

21. Fourthly, whereas ye say, that it was not for us to inquire in your private opinion, concerning the meaning of the late *Covenant*, in that part of it, where it tyeth us to the inviolable observation of the old *Covenant*, nor was it necessary for you, to make it known to us; We answer, that we inquired not your private opinion, but the common judgement of all those, who with you these twenty years bypast, have accused us of Perjury, for the alleadged violation of the old *Covenant*, sworne by our Predecessours. And truely we had more then reason to doe so; because we most justly feared, that ye, who have so oft accused us of Perjury, for practising Rites and Ceremonies abjured as ye alleadge, in the old *Covenant*, sworn by our Predecessours, would much more vehemently; yea, also with a greater show of probability, accuse us of Perjury, for violation of the old *Covenant*, sworn and ratified by our selves in this late *Covenant*, if we should stand to the defence of *Pearth Articles* in time to come. It became vs therefore, for eschewing of this inconvenient, to inquire of you, and you also sincerely and plainly to declare to us, whether or not we may subscribe and sweare the new *Covenant*, as it includeth and ratifieth the old, and yet be really free from all abjuration, or condemning of *Pearth Articles*, and Episcopacie? And likewise whether or not ye, and all others who are of your minde, will hold and esteem us free from abjuration of them, notwithstanding of our subscriving of your *Covenant*. These Questions require a punctuall *Answer*. For if our subscriving of your *Covenant*, may either import a real abjuratio of *Pearth Articles*, or if it may make you to think, that by vertue of our subscription, we are really, and indeed, bound to reject them for ever; neither can we, with a good conscience, subscrive your *Covenant*; neither can ye, with a good conscience, require it of us.

22. Firstly, from our refusing to subscribe the late *Covenant*, in so far as it reneweth the old *Covenant*, or little *Confession*; because that *Confessio* according to your Interpretation, or conception of it, importeth an abjuration of *Pearth Articles*, ye collect, first, that upon this ground we would not have subscribed the late *Confession* any time bypast. Secondly, that we can not swear the *Confession* of any Church, no, not the *Articles of the CREED*, *Petitions of the LORDS PRAYER*, nor *Precepts of the ten COMMANDMENTS*, in respect of the diverse Interpretations,

pretations, which men give of them. We answer, first, that since the little *Confession*, is not of Divine Authority, and since the Humane Authority which it had, hath these many years bygone ceased, (as *The Peaceable Warning*, lately given to the Subjects in *Scotland*, proveth) we would have refused our Subscription unto it, ever since we heard, that it importeth an Abjuration of all Rites, and Ceremonies, which were not received in our Church in the year 1681; except we had gotten some evidence to the contrary, sufficiently satisfying our minds. Secondly: As for the *Creed*, *L O R D S Prayer*, and ten *Commandements*, your Argument taken from the varietie of mens Expositions of them, is far from the purpose. For, since we are perswaded, that the Author, or Pen-men of them, neither intended, nor yet delivered any thing in them, but Trueth: and that their exprefſion is authentick, we are bound to embrace, and receive them, notwithstanding of the varietie of Interpretations, which men give of them: neither is it lawfull to us, to refuse our Subscription, or assent, to them, whatsoever be the judgement or assent of those who require it of us: being alwise bound to acknowledge the infallible Authority of them, even when we doubt of the true meaning of them. Thirdly: As for any of these later *Confessions* of Churches, if the case be such, as now it is in this particular of this late *Covenant*, that is, if we be not bound by any standing Law, to subscribe it, and if it be so lyable to the variety of Interpretatioſ, that it may probablie import that which we think to be contrary to the Trueth, and if these who require our Subscription, be, in our judgement, Opposers of the Trueth, in any point contaited in that *Confession*, and may make advantage of our Subscription, alleadgeing, that we are tyed by it, to consent to their Doctrines, or Practises: we may justly, in such a case, deny our subscription to that *Confession*, for the ambiguitie of it; and much more may desire those who urge us to subscribe it, to declare unto us, before we give our Subscription, Whether or not, that *Confession*, in their judgement, will tye us to their Doctrines and Practises.

23. Last of all: In modestie, as ye say, but with a jesting comple-
ment, ye present unto us, a Dish of our own dressing: ye mean, the
lyke Argument, *Ad hominem*; which is this: The Rites and Cere-
monies which are not abjured in the negative *Confession*, are not ab-
jured.

jured in this late *Covenant*: But the Rites and Ceremonies, which were concluded in *Pearl Assembly*, are not abjured, as ye say, in the negative *Confession*, made Ann 1581; therefore they are not abjured in this late *Covenant*. The first Proposition, is ye say, is evident, because in the late *Covenant* we are bound no farther, concerning the negative *Confession*, but to keep it inviolable: And therefore, what Rites are not abjured there, are not abjured here. Likewise ye say, that the second Proposition, can not be denied by us, in respect these twenty years bygone, we have thought our selves free of Perjurie, notwithstanding the of Oath made 1581, and of our conforming ourselves to the Ordinance of *Pearl*. Good Brethren, ye have retorted this Argument very weakly upon us. For, first, we flatly denye the *Major* of your Syllogisme; and withall doe repell the confirmation of it. For although *Pearl* Articles, were not abjured in the late *Covenant*, in so far as it reneweth the negative *Confession*; yet they may be, and, as it is already proven, they are abjured in that other part of your late *Covenant*, where ye vow and promise, To recover the Liberty and Purity of the Gospell, as it was established and professed before the foresaid Novations. Next, as for your *Minor*, or Second Proposition, wee suspend our Judgement of it, untill wee bee better informed and advised: doubting, as we said before concerning the meaning of those parts of the old *Covenant*, which concerne matters of Rite or Ceremonie. Neither doeth the confirmation of your *minor* trouble us; for we have thought our selves free of Perjury these twenty years bygone, not for any certain perswasion which we had, that *Pearl* Articles are not abjured in the old *Covenant*; but because we did not personally swear that *Covenant*, and are not tyed to it, by the Oath of those who did subscribe it: which we are ready to demonstrate by irrefragable Arguments. Ye see then your Argument retorted upon us, pearceth us not at all: and the Reader, may perceive that our argument hath been so forcibly thrown upon you, that ye have not taken upon you to answere any part of it. If ye had had evidence of the trueth for you, ye would not only have retorted our Argument, but also by answering it principally, shown, that it straiteth not you: and if ye had been exact Relovers, ye would not have gone about to have satisfied us with a naked Argument in *contrarium*.

24. Before we leave this point, that it may be known to all, what reason we have to insist in this our Argument, *ad hominem*, and that we have proponed it, not to catch advantage of you, but to get satisfaction to our own mindes, concerning the *Covenant*, and your sincerity in urging us to subscribe it, we will collect out of that which hath beene already laid, some interrogatories, which we pray you to answer punctually, if ye intend to give us satisfaction. The first is, whether or not your declaration of the extent of the late *Covenant*, to wit, that it extendeth not it selfe to the abjuration of *Pearth Articles*, be not only *vera*, true in it selfe, but also *verax*, that is, consonant to your minde, and to the minde of the chief contrivers of it? The reason wherefore we propone this question, ye will perceive by these that follow. Secondly, seeing ye and others the chief recommenders of the old *Covenant*, have been ever of this minde, that *Pearth Articles*, and *Episcopacy*, are abjured in it; we aske, whether ye all tying your selves by this late *Covenant*, to the inviolable observation of the old *Covenant*; have tyed your selves to it in all the particular points, which ye conceived to be contained in it, or only in some of them? did ye by mentall reservation, except any part of that old *Covenant*, or in particular did ye except that part of it, in the which perpetuall continuance in the doctrine and discipline of this Church is promised? Or if that part was not excepted, did ye put any new glosse upon it which it had not before? And if ye did not, whether or not ye renewing the Oath of perpetuall observation, of the doctrine and discipline of this Church, as it was Anno 1581, have not only really, but also according to your own conception of that part of the old *Covenant*, abjured all Rites and Ceremonies, added to the discipline of this Church, since the forelaid year; and consequently, the Articles of *Pearth*, and *Episcopacie*? Thirdly, seeing ye so confidently averre, that *Pearth Articles* are abjured in the old *Covenant*, how can ye deny them to be abjured in the new *Covenant*, except ye acknowledge a substantiall difference, betwixt the old and new *Covenant*? Fourthly, if ye grant that they are really and indeed abjured in the late *Covenant*, how can ye faithfully and sincerely say to us, or to any other, that they are not abjured in it? Fifthly, how can ye, and all others, (who with you have really, and also according to your own conception of the old

Covenant, abjured *Pearth Articles*, and *Episcopacie*, by renewing of it) voice freely, in the intended Assembly, concerning these things; seeing ye are tyed by your Oath, to condemn and abrogate them ? Sixty, How can we concurre with you in an Oath, wherein we are infallibly perswaded that ye have abjured *Pearth Articles*, and *Episcopacie* ? Sevently, If we concurre with you in that Oath, will ye not (as we objected in our *Reply*, but ye have not answered it) think us bound by our Oath, to condemn *Pearth Articles*, and *Episcopacie* ? and will not ye thinke your selves bound in conscience to tell us, and all others, that which ye think to be trueth, and may make much for your cause, to wit, that the words of the *Covenant* have but one sense, and that in that one sense *Pearth Articles* are abjured ?

25. Ye, and all others, may now see, how injustly ye said, that we would have the *Covenanters*, against their intention, and whether they will or not, to disallow, and condemn *Pearth Articles*, and *Episcopall Government*, lest they be tryed in a free Assembly. G O D knoweth, how far we detest all such dealing, and this vindication of our two Arguments [we added also a third, but ye have swallowed it] brought by us, to prove, that *Pearth Articles*, and *Episcopacie*, are abjured in your late *Covenant*, will sufficiently cleare us of this imputation, to all unpartiall Readers.

26. We did not only alleadge, as ye say, that your supplications to his Majesty were fully satisfied by the last Proclamation; but grounding an Argument upon your *Answe*r, to our fourth *Demand*, we reasoned thus : If in all your supplications, ye have only sought the removing of the *Service Book*, book of *Canons*, and new high Commission; not complaining of any other Novations, already introduced: and, seeing his Majesty hath granted this unto you, what reason have ye to say, that his Majesty hath not satisfied your supplications? this our Argument, ye have turned to a meere alleadgeance, lest ye should have troubled your selves, with answering it.

Whether , or not, we may forbear the
practise of *Pearth Articles*, untill they
be tryed in a free Assembly.

27. We come now to the consideration of that, which your *Covenant*, by your own confession, tyeth us to; to wit, The forbearance of *Pearth Articles*, untill they be tryed in a free Assembly. And first, whereas ye say, That the urging of the *Service Book*, is a sufficient reason for forbearance of *Pearth Articles*, till an Assembly; we proffesse, that we can not see the equity, and force of this reason. For the *Service Book* may be holden out, albeit *Pearth Articles* were not forborne at this time; yea, although they should never be removed. And the more obedient, Subjects were at this time, to his Majesties lawes already establisched, the greater hope might they have of obtaining their desires.

28. Ye bring two Arguments, to prove the lawfulnessse of the forbearance of Novations already introduced. One is, that the Articles of *Pearth* establishing them, were concluded onely for satisfying the KING, and not to preffe any man with the practise of them : And because the Act it selfe (ye mean the Act concerning Kneeling) giveth warrant, to forbear the practise of them at this time, when the memory of Superstition is revived. But this reason doeth nowise satisfie our consciences. For, to begin with the last part of your *Answere*; *The Memory of Superstitions Celebration of the LORDS Supper*, is not renewed in this Kingdom, for ought we know. And, if ye mean, that it is renewed by the *Service Book*; suppose that were true, yet, ye know, the *Service Book* is discharged, by the Act of Counsell, at his Majesties commandement. Secondly, the Act of *Pearth*, giveth no warrant to forbear Kneeling, upon every suspition or apprehensiō of Superstition, re-entring unto this Church. Your Argument, which ye brought to prove this, from the narrative of that Act, in your *Answere* to our ninth *Demand*, is confuted most plainly by us in our *Replye* to your *Answere*: and we shall again speak of it in our *Duplye*, to your second *Answere* concerning that *Demand*.

29. As for the other two parts of your reason, they are contrary to the very words of the Acts of *Pearth Assembly*. The first part is contrary to the Narrative of all these Acts, wherein no mention is made of satisfying the KING, but of other motives taken from the expediencie, or utility of the matters themselves. The second part is contrary to the tenor of the Decision, or Determination of these Acts: in the which by these formall words, The Assembly thinketh good: the Assembly ordaineth: Kneeling in the celebration of the Sacrament, Festival dayes, &c. are enjoined.

30. We hear of a childish, and rediculous concept of some, who think that these words, The Assembly thinketh good, import not an Ecclesiastick constitution, but a meere advice or Counsell. This apprehension proceedeth from ignorance: for that phrase is most frequently used by Counsells, in their decrees. In that Apostolick Counsell, mentioned *Acts 15*, the word *ἴσοξεν*, and *ἴσοξεν εἰς*, are expressly used, *verse 22. 25. 28.* In the Counsell of *Ancyra*, *Can. 1. & 2.* the word *ἴσοξεν* is used. In that great and first *OEcumenick Counsell of Nice*, *Can. 5.* ye have these words; *καλῶς ἔχειν οἴσοξεν*. *Can. 8. οἴσοξεν τῷ αὐτῷ*
καὶ μεράλῃ ευοδῷ, *Can. 11. οἴσοξεν τῷ ευοδῷ*. In the third Counsell of *Carthage*, *Can. 1. 2. and 3.* the word *placuit* is used, & in *codice Canonum Ecclesiae Africanae Graeco Latino*, *passim* habetur vox *Placuit*
ὑπέσει. And from the Greek word *ἴσοξεν*, the Decrees of the Apostolick Counsell were called *τὰ οἰκονοματα*, *Acts 16. 4.* Yea, also the civill Decree of *Cæsar Augustus*, *Luke 2. verse 1.* is called *οἰκονοματα*, *editum*, *placitum*. And in the Civill Law, the Constitutions of Emperours, are called *Principum placita*, *Instit. de Jure naturali*, §. 6. & 9. *Quod Principi placuit*, *Legis habet vigorem*, sayeth *Ulpianus*, ff. *de Constit. Principum*, *Lege 1*: Where *Quod Principi placuit*, signifieth as much, as *Quod Princeps constituit*.

31. Your other reason, [which ye bring to prove the lawfulness of the forbearance of *Pearth Articles*] is, that it is lawfull to swear the forbearance of a thing indifferent, in the case of scandal, and sensible fear of superstition, in others. Yea, ye think, that by doing so, ye have sworn obedience to the commandement of GOD, which forbiddeth the doing of that whereby others may be scandalized. This reason moveth us no more then the first: for, as for your fear of farther superstition,

superstition, it is now groundlesse , and causelesse , in respect of the gracious promises contained in his Majesties Proclamation. But although it were a fear justly conceived, and although the eschewing of an Evill justly feared, be a thing good and desirable; yet we ought not, for the eschewing of it , disobey the lawfull commandements of our Superiourtes. For this were to doe Evill, that good might come of it; which the Apostle condemneth, *Rom. 3. verse 8.*

Of Scandall; and whether or not we may deny obedience to the Lawes of our Superiours, for fear of scandal causelessly taken?

32. As for that other motive of scandall , for which ye alleadge, that we who think the matters concluded in *Pearth Assembly*, to be indifferent, and lawfull, may swear the forbearance of them; we pray you, tell us, what kynd of scandall it is, which, as ye alleadge, is taken at the practise of *Pearth Articles*? Ye know, that passive scandall, is either procured by the enormitie or irregularitie of the fact it self,[to wit, when either it is a sin, or else hath a manifest shew of sin] or else it is not procured, but causelessly taken by some, either through malice, or else through weakness. Now, which of these two sorts of scandall would ye have us to acknowledge, in the practise of *Pearth Articles*? If the first, then ye would have us to condemne *Pearth Articles*, before they be tryed in a free Assembly: which is contrary to your protestation, and no lesse contrary to our resolution. For, if we acknowledge any enormitie in the practise of *Pearth Articles*, *ex ipsa conditione operis*, we shall be holden to condemne them, and abstaine from them for ever.

33. If ye will have us to acknowledge, that the scandall following upon the practise of *Pearth Articles*, is of the second sort, that is, is causelessly taken; and, that for such a scandall , whether it be taken through weakness, or malice, we ought to abstaine from the doing of a thing indifferent, although it be enjoined by a lawfull Authority ; (for ye generally affirme, that all things , which are not necessary, and directly commanded by GOD himself, ought to be omitted, for any

any scandall whatsoever, although it be causelessly, yea, and most maliciously taken, and that notwithstanding of any humane precept, or law, enjoyning them. See the *Dispute against the English Popish Ceremonies*, Part. 2. Cap. 8. Sect. 5. & 6. Item Cap 9. Sect. 10.) then we protest, that we differ so far from you in this point, that we think, that for no scandall, causelessly taken, can we swear such a forbearance of Pearth Articles, as ye would have us. And we marvell from whence ye have learned this strange, and most haske doctrine, that for scandall,causelessly, yea,maliciously taken,a man may totally, and absolutely, deny obedience, to the lawes of Superiories.

34. The Author of the dispute even now cited, alleadeth for his opinion, some Schoole-men, acknowledging the truerh of it: and he nameth *Cajetane*, and *Bennez*, who (sayeth he) affirme, that we should abstain, even à *Spiritualibus non necessariis*, when scandall ariseth out of them. He might have cited for this tenet, *Thomas*, and all his interpreters, [even although he had been but slenderly acquaint with them] as well as these two: for they all doe say so. But truely he much mistaketh them, when he alleadeth them for his opinion. For, first, none of them ever taught, that we ought to abstaine totally and altogether, from any spirituall duety for the scandall, either of the weak, or malicious. Secondly, when *Thomas* and others following him, say, That *bona Spiritualia non necessaria sunt dimittenda propter scandalum*, they speak directly de *eis qua sunt sub concilio non vero sub precepto*, of matters of Councell, and not commanded by any Authority, divine or humane: and the most which they say of them, is, that such things *sunt interdum occultanda, vel ad tempus differenda*, that is, may at some times, and in some places, be omitted, for eschewing the scandall of the weak. Thirdly, the most accurate *Caſuists*, and interpreters of *Thomas*, differ much about this question, Whether or not, things that are commanded by positive Lawes, Civil, and Ecclesiasticall, may be omitted at any time, for eschewing Scandalum pusillorum, the scandal of the weak. Dyverse of them deny this, to wit, *Navarrus*, in *Mannual*. Cap. 14. § 44. *Vasquez*, Tom. 5. Tract. de *Scandalo, dubio primo*, §. 5. *Becanus in summa Theologie*, Part. 2. Tom. posteriori, Tract. 1. Cap. 27. *Quast*. 5. *Ferdin.de Castro Palao in opere morali, Tract. 6. Disp. 6. Punct. 16. Duvallius, in 2am. 2x. D.*

Thoma, Tract. de Charitate, Quæst. 19. Art. 5. And for their judgement they cite *Thomas, Durandus, Almainus, Anton. Florent.* and many others. Fourthly: Those of them who think, that things commanded by humane Lawes, may be omitted in the case of scandall, admit not as ye doe, such an omission of the thing commanded in the case of scandall, as is conjoined with a flatte disclaiming of the Authority of the Law. For they tell us, that we ought not, for any scandall of the weak, deny obedience to the Precepts, or Lawes, of our superiouries, whensoever all other circumstances being considered, we are tyed, or obliedged, to the obedience of them. The omission, then, of the thing commanded, which they allow, is only a partiall and occasionall forbearance, and not a totall abstinencie from obedience, or disclaiming the Authority of the Law. See *Valentia, Tom. 3. Disp. 3. Quæst. 18. Punct. 4. & Suarez. de triplici Virtute, Tract. 3. Disp. 10. Sect. 3. §. 9.*

35. But the forbearance of *Pearth* Articles, which ye require of us, is conjoined with a flatte disclaiming of the Authority of all the Lawes which established them. And ye will have us to forbear these Articles, at this time, when all the particular circumstances, which we ought to regard, being considered, we are tyed to obedience of them, especially, if we look to the will and minde of the Lawgivers, and of our present Superiouries. We justly say, that you will have us to disclaime, altogether, the Authority of these Lawes. For whosoever resolve and determine, not to practise *Pearth* Articles; untill they be tryed in a new Assembly, & established by a new Parliament; these are purposed, never to obey them, except they be tyed by new Lawes and Acts, concluded in a new Assembly, and Parliament: And, consequently, are resolved, never to regard and obey the lawes or Acts of *Pearth* Assembly, and the Parliament 1621, which established these things. But so it is, ye would have us to resolve, yea, to promise, and sweare, not to practise *Pearth* Articles, untill they be tryed in a new assembly, and established by a new Parliament: Ergo, ye would have us to promise, not to practise *Pearth* Articles, except we be tyed, or obliedged, by new Lawes, to practise them: and, consequently, would have us, never to regard, or obey, the Acts of *Pearth* Assembly, and Parliament 1621.

36. This kinde of forbearance , to wit , which is conjoined with a plaine disclaiming of the authority of the Lawes made by our Superiours , can not be excused with your pretence of scandall causelessly taken. This we prove : First, by a position granted by your selves, and so evidently true, that no man can deny it. The Author of the Dispute, against *English Popish Ceremonies*, Part. 1. Cap. 4. Sect. 4. sayeth, That it were Scandall, not to obey the Lawes of the Church, when they prescribe things necessary , or expedient for the eschewing of Scandall : And, that it were contempt , to refuse obedience to the Lawes of the Church, when we are not certainly perswaded, of the unlawfulness or inexpediency of things commanded. Now, if such a refusing of obedience, be both a Contempt, and a Scandall, it followeth manifestly, that no man for eschewing of Scandall causelessly taken, ought in such a case to refuse obedience. Hence we reason thus : whosoever are not perswaded of the unlawfulness or inexpediency, of the things commanded by their Superiours; and on the contrarie think them to be expedient *ad vitandum Scandalum*; these ought not for eschewing of Scandall, refuse obedience to the Lawes and ordinances of their Superiours. But so it is, we are neither perswaded of the unlawfulness, nor of the inexpediency of *Pearth Articles*: yea, on the contrarie, we think that the Acts of *Pearth Assembly*, enjoineth things very expedient for eschewing of Scandall : *Ergo*, we ought not for eschewing of Scandall causelessly taken, to refuse obedience to them. The *Major* of this our first Argument, is already proven. The *Minor* is conforme to the light of our own consciences , as G O D knoweth : and therefore so long as we are of this minde, we can not deny obedience to the ordinances of our Superiours , for any fear of Scandall causelessly taken.

37. Secondly, that which may be removed by information or instruction, can not be warrant to us , of a totall abstinence from the obedience of Lawes, or, which is all one, of an avowed disclaiming of the Authority of them. But the Scandall of the weake, taken by the practise of *Pearth Articles*, may be removed by information, or instruction : *Ergo*, it can not be a warrant to us, of a totall disclaiming of the Authority of the Lawes , whereby these Articles were established.

38. Thirdly: If for scandalles taken, especially by the malicious, we may disclaime the Authority of a Law, then we may ever disclaim the Authority of all Lawes, of the Church or Estate. For there is nothing commanded by Lawes, but some either through weaknesse, or through malice, may take offence at it.

39. Fourthly, we ought not for eschewing scandal causelessly taken, to injure or offend any man, by denying to him, that which is due to him, and therefore we ought not, for eschewing scandal causelessly taken, to offend and injure our superioures, in Church and Policy, by denying to them that obedience which is due to them. The antecedent is clear by many examples. For if a man be excommunicated, shall his Wife, Children, and servants flee his company, and so deny to him these dueties which they ow to him, for fear that others be scandalized, by their keeping of company with an excommunicate Person? And if they may not for eschewing of scandal, abstaine from these dueties, which they ow to a private person, much lesse may we abstaine from that obedience, which we ow to our superioures, having publicke charges in Church and Policy, for eschewing of scandal causelessly taken by others.

40. Fiftly, what if the thing commanded, be enjoined by the ci-
vill Magistrate, under paine of death, and by Ecclesiastical Authority,
under paine of excommunication, shall we for fear of a scandal cause-
lessly taken, which may be removed by information, or for the scandal
of the malicious, who will not be informed at all, abstaine from the
doing of a thing lawfull and expedient, enjoined by Authority, and by
so doing, incurre these most grievous punishments of Death tempo-
rall, and spirituall? We believe, that your selves, who speak most of
scandal, would be loath to take such a yoke upon you.

41. Sixtly, The denying of obedience, to the lawfull commandements of our superioures, is forbidden in the fift Commandement, and consequently it is a sin. Shall we then for a scandal causelessly taken, deny obedience to our superioures, and so incurre the guilti-
nessse of sin? Ye commonly answere to this, that the negative part
of the fift Commandement, which forbideth *the resisting of the power,*
Rom. 13. verse 2. and in generall the denying of obedience to supe-
rioures, is to be understood with the exception of the case of any scan-

dall taken by others. For if we see, (say ye) that any may, or will take offence , at the doing of that which is cōmanded by our superioures, we are not holden to obey them : and our denying of obedience to them in such a case, is not forbidden in that Commandement.

42. But, first, we aske, what warrind ye have to say, that the negative part of the fift Commandement, is to be understood with the exception of the case of scandall , more then other negative precepts of the second Table ? Secondly : As men may take offence , either through weaknesse, or malice, at our doing of the thing commanded; so they are most ready to stumble at our denying of obedience to the lawfull commandements of our superioures : for they will take occasion, by our carriage, to doe that, unto which by nature, they are most enclined; to wit, to vilipend Lawes, and the Authority of their superioures. Shall we, then, for the eschewing of a scandall causelessly taken, not only refuse to our superioures, the duety of obedience, which they crave of us; but also incurre an other scandall , and that a farre more perilous one. Thirdly : we have already shwon, that the negative part of the fift Commandement, is not all wayes to be understood with the exception of the case of scandall causelessly taken. For, Wives, Children, and Servants, must not deny obedience , and familiar conversation to their Husbands, Parents, and Masters, which are excommunicated, for fear that others, through weaknesse, or malice , be scandalized thereat. Fourthly : As ye say , that the precept concerning obedience to superioures , is to be understood with the exception of the case of scandall causelessly taken; so we, with farre better reason, say, that the precept, of eschewing scandall causelessly taken, is to be understood with the exception of the case of obedience peremptorily required , by our lawfull superioures , as we shall shwon in our next Argument.

Whether the Precept of Obedience to Superioures, or the Precept of eschewing scandall, be more obligatory ?

43. Last of all : when a man is peremptorily urged by his superioures, to obey their lawfull Commandements, and in the meantime feareth,

feareth, that if he doe the thing commanded by them, some, through weaknes, shall be scandalized, by his carriage; in this case, he is not only in a difficulty , or strait , betwixt the commandement of Man, and the Commandement of GOD , who forbiddeth us to doe that whereby our weak Brother may be offended; but also he seemeth to be in a strait betwixt two of GODS Commandements ; to wit, betwixt that precept which forbiddeth the doing of any thing, whereby the weake may be scandalized, and that other precept which forbiddeth the resisting of Authority; and telleth us, that whosoever resisteth the Power, resisteth the Ordinance of GOD. Now, seeing GODS Preceptrs are not repugnant one to another , neither doeth GOD by his Lawes lay upon us a necessity of sinning, out of all question , in this case, we are freed from the obligation of one of these precepts : and that which doeth not so strictly tye us, or is lesse obligatory, must needs give place to the other, which is of greater obligation. Ye commonly say, that the precept of obedience to humane Authority, must give place to the precept of eschewing scandall, although it be causelessly taken : And, to confirme your Assertion, ye say, that the ordinance of a superior, can not make that fact to be free of scandall, which otherwise would be scandalous; and, that a fact, upon which any scandall followeth , ought not to be done for the commandement of Man. Whence ye collect, that, in such a case , we ought not to regard, or obey the Commandement of our Superiors.

44. This your Reason can not be good, because we can easily retort the Argument, and say to you, that in such a case we ought not to regard the scandall causelessly taken by our weak Brethren , so far, as to deny simplie, and absolutely , Obedience to our Superiors for it: and that because the sin of Disobedience ought to be eschewed and no Scandall of weak brethren causelessly taken , can make that fact, not to be the sin of disobedience, which otherwise, that is, *extra casum scandali*, would bee the sin of disobedience. For it is certain, that (laying aside the case of scandall) to deny obedience to the ordinance of our Superiors, enjoining, and peremptorily requiring of us, things lawfull¹, and expedient, is really the sin of disobedience. Ye will lay, that the scandall of weak brethren, may make that Fact, or Omission, not to be disobedience, which otherwise would be dis-
obedience;

obedience; because we ought not for the Commandement of man, doe that whereby our weak brother may be offended: and so the precept of obedience bindeth not, when offence of a weak brother may be feared. On the contrary we say, that the lawfull commandement of Superiours, may make that scandall of our weake brethren, not to be imputed unto us, which otherwise would be imputed unto us, as a matter of our guiltiness; because we ought not, for fear of scandal causelessly taken, deny obedience to the lawfull Commandements of our Superiours.

45. Again, ye say , that when scandall of weak brethren may be feared, the precept of Obedience is not obligatory , in respect the thing commanded by our Superiours , although it be in it self lawfull, yet it becometh unexpedient , in respect of the Scandall which may follow upon it. Now , (say ye) the ordinances of our Superiours are not obligatory, when the things commanded by them are unexpedient. We, on the contrary, say , that when our Superiours require of us obedience to their lawfull commandements, the precept of eschewing scandall, is not obligatory; in respect we ought not, for Scandall causelessly taken, omit necessary dueties, which G O D in His Law requireth of us : In which number , we most justly doe reckon, *The duety of Obedience.* which we owe to the lawfull Commandements of our Superiours.

46. As for that which ye say, that when Scandall may be taken at the doing of the thing commanded, then the thing commanded becommeth inexpedient, and so ought not to be obeyed; that ye be not more deceived by this error, we pray you marke, that a thing commanded by our Superiours, in Church, or Policy, may be two wayes inexpedient, to wit, either in respect of some particular Persons, who through weakness or malice doe stumble at it, or else in respect of the body in generall, because it is contrary to Order, Decency, and Edification. If the thing commanded be inexpedient the first way only, we may indeed, in such a case, for eschewing the scandal of the weak, forbear the practise of the thing commanded *hic, & nunc,* in some particular places , and times: providing alwise we doe this, Without offence of our Superiours, and without the scandal of others, who by our forbearance may be made to vilipend the Authority of Lawes,

Lawes. But we can not in such a case totally and absolutely, deny obedience to a Law, as we have already proven. Neither is your Argument brought to the contrary valide , in respect we ought more to look to the utiltie and benefite, which the body of the Church may receive by the thing commanded, and by our obedience to our Superiouries , then to the harme which some particular Persons may receive thereby.

47. If the thing commanded, be in our private judgement inexpedient the second way , we ought not for that to deny obedience to the Lawes of the Church ; for when the inexpediency of a thing is questionable, and probable Arguments may be brought *pro and contra*, concerning the expediencie of it, we have sufficient warrant to practise it, if the Church by her publick decree hath declared , that she thinketh it expedient. Your error, who are of the contrary minde, is very dangerous, and may prove most pernicious to the Church, for it maketh the Church obnoxious to perpetuall Schisme , and disconformity in matters of exterrnall Policy : in respect men ordinarily are divyded in judgement, concerning the expediencie of these things Suppon, then, that in a Synode consisting of an hundred Pastors, threescore of them think this, or that particular Ceremony to be expedient for the good of the Church ; and in respect of the plurality of their voices, make an Act to be concluded for the establishing of it, shall the remnant fourty , who are of the contrary judgement , deny obedience to the Act of the Synode, because they are perswaded, that the thing concluded is inexpedient; and shall they by doing so, rent the body of the Church? Truely, if we were all of your minde, we should never have Peace nor Unity in this Church. Ye will say, perhaps, that this our Argument, is Popish, and leideth men to acquiesce, without tryall, or examination, in the decesses of the Church. We answere, that in matters of faith, the truthe whereof may be infallibly concluded out of GOD'S word, we ought not, without tryall, to acquiesce into the decrees of the Church. And in this respect we dissent from the Papists, who ascribe too much to the Authority of counsells, as if their decrees were infallible. But in matters of Policy, if we be certaine, that in their own nature they are indifferent , and if the expediencie of them only be called in question, seeing no certaine conclusion, con-

cerning their expediency, can be infallibly drawn out of GODS word, which hath not determined, whether this or that particular Rite be agreeable to order, decency, and edification; we ought to acquiesce into the decree or constitution of the Church, although it be not of infallible Authority: and that partly because it is impossible, that otherwise we can agree in one conclusion, concerning matters of this nature, and partly, because if we deny obedience to the decrees of the Church in such matters, our disobedience shall prove far more unexpedient, and hurtfull to the Church, then our obedience can be.

48. Seeing, then, whatsoever ye have hitherto said, concerning the question proponed by us, may be easily answered, with a retortion of the Argument, upon your selves; that we may eschew all such *Logomachie*, we must take some other course, and try which of these two precepts is in it self of greater moment, and obligation: for thence we may collect, which of these two precepts doeth oblige us in the case foreaid; the other giving place to it, and not obliging us at all, in that case. If ye say, that the precept which forbiddeth us to doe that whereby our weak Brother may be scandalized, is in it selfe more obligatory, or doeth more strictly ty us to the obedience of it, as being of greater moment, ye must bring a solide reason for you, which we think ye will hardly find. We know ye say, that the precept concerning Scandall, is more obligatory, and of greater moment; because it concerneth the losse of the soule of a Brother: But this reason is not valide; first, in respect our Brother; if he be scandalized, by our obedience to our superiour, finneth not by our default, who doe obey: for our carriage in giving obedience, is such, as may rather edifie our Brother. Secondly: the precept which forbiddeth disobedience, concerneth the losse both of our own soules, and of the soules of others, who may be entysed to that sin, by our denying obedience, to the lawfull commandements of our superiour. Thirdly, if that precept of eschewing scandall, causelessly taken, doe so strictly oblige us, when our superiour require obedience of us, it may happen, that a man shall be in an inextricable perplexity, not knowing whether he shall obey, or deny obedience to the commandements of his superiour: in respect he may fear the scandall of the weak, whether he obey, or deny obedience. For, as we laid before, many are most ready to be scandalized

scandalized by our denying obedience to our superiourtes, in thinges lawfull, and otherwise expedient: and that because we by nature are most unwilling to be curbed, and to have our liberty restrained, by the lawes of our superiourtes. For this cause (as *Calvin* judiciously noteth, *Instit. Lib. 2. Cap. 8. §. 35.*) GOD to allure us to the duety of obedience to our superiourtes, called all superiourtes, Parents, in the fift Commandement.

49. But we, with good warrant, doe averre, that the precept which forbiddeth resisting of the Civil power, and in generall the denying of obedience to the lawfull commandements of our Superiours, is of greater obligation and moment. And, first, we prove this by an Argument taken from the diverse degrees of that care, which we ought to have of the Salvation of others: for this care tyeth us to three things; to wit, first, to the doing of that which may be edificative, and may give a good example to all. Secondly, to the eschewing of that which may be scandalous, or an evill example to all; that is, to the eschewing of every thing, which is either sin, or hath a manifest shew of sin. Thirdly: to abstain even from that, which although it be lawfull, yet it may be, to some particular persons, an occasion of sin. Of these, the first two are most to be regarded, in respect they concern the good of all, which is to be preferred to the good of particular persons. Hence we inferre that the precept of obedience to Superiourtes, which prescriveth an A&T edificative to all, because it is an exercise of a most eminent and necessary vertue, is more obligatory, and of greater moment, then the precept of eschewing scandal, causelssly taken, by some particular persons.

50. Secondly: That the precept of obedience to our superiourtes, is of greater moment, & consequently more obligatory, then the precept of eschewing scandal; is evident by these reasons which are brought by our Divines, to shew wherefore the fift Commandement, hath the first place in the second Table: to wit, first, because it cometh nearest to the nature of Religion or Piety, commanded in the first Table, whence (as your own *Amesius* noteth in his *Medulla, Lib. 2. Cap. 17. §. 13.*) the honouring and obeying of Parents, is called by profane Authors Religion and Piety. Secondly: This precept, is the ground

ground and sinewe, (sayeth *Parens*, in his Catechetick explication of the first precept,) of the obedience which is to be given to all the rest of the precepts, of the second Table. Two reasons are commonly brought of this: one is, that all Societies, *œconomick*, *Civill* and *Ecclesiasticall*, doe consist and are conserved, by the submission or subjection of Inferiors to Superiors, which being removed, confusion necessarily followeth. The other is, that the obedience of this precept, maketh way to the obediēce of all the rest. For our superiors are set over us, to the end, that they may make us to doe our duety to all others. And consequently our obedience to them, is a mean instituted by GOD, to procure our obedience to all the rest of the Precepts of the second Table. Now, would ye know what followeth out of this, let your own *Amesius*, whose words are more gracious unto you, then ours, tell you it: Seeing (sayeth he, *Cap. citato, §. 6.*) humane societie hath the place of a foundation or ground, in respect of other dueties, of *Justice* and *Charitie*, which are commanded in the second Table of the Law: therfore these crimes which directly procure the perturbation, confusion, and eversion of it, are more grievous then the violation of the singular Precepts. Now we subsume: the denying of obedience to Superiors, enjoining such things as in themselves are lawfull and expedient, directly procureth the perturbation and confusion of humane society. And therefore it is a crime greater then the violation of other particular precepts of the second Table. For this cause, *Dionysius Bishop of Alexandria*, in his Epistle *ad Novatum*, cited before, declaring how much the unity of the Church (which is most frequently marred by the disobedience of Inferiors to their Superiors,) ought to be regarded, layeth, that *Martyrdom suffered for eschewing of Schisme*, is more glorious, then *Martyrdom suffered for eschewing Idolatrie*.

51. Thirdly: These offices, or dueties, which we owe to others by way of *Justice*, are more stricktly obligatory, then these which we owe to them, onely by way of charity. And consequently, these precepts which prescrive dueties of justice, are of greater obligation, then these which prescrive dueties of charity onely. But we owe the duety of obedience to our Superiors, by way of *Justice*, and therefore it is more obligatory, then the duety of eschewing Scandall causelessly taken

ken, which is a duety onely of charity. The *Major*, or first proposition of this Argument, is clear of it self, as being a *Maxime* not onely received by the Scholasticks and Popish Catuists, but also by our Divines. See your own *Amesius*, in his *Medulla*, *Lib. 2. Cap. 16. §. 58. 59. 60. 61. 62. 63.* where he not onely proponeth this *Maxime*, but also proveth it by two most evident examples. The *Minor* is likewise clear: For, first, the duety of obedience, which we owe to the publick Lawes of the Church and Kingdom, belongeth to that Generall Justice, which is called *Justitia legalis*. For the legall Justice, as it is in Inferiours, or subjects, it is a vertue inclining them to the obedience of all Lawes, made for the benefite of the Commonwealth, as Aristotle declareth in his fist book of the *Ethicks*, *Cap. 1.* Secondly: *Debitum obedientiae*, the debt of obedience, which we owe to our superiouries, is not only *debitum morale*; a debt or duety, unto which we are tyed by morall honesty, and GODS Commandement, but also *debitum legale*, or *debitum justitia*, (*quod viz. fundatur in proprio jure alterius*) a debt grounded upon the true and proper right, which our superiouries have to exact this duety of us; so that they may accuse us of injury, and censure us, if we perorme it not. There is a great difference betwixt these two sorts of debt; and the last is far more obligatory, then the first: As for example, a man oweth moneys to the poor, by a morall debt, but to his creditor he oweth them by a legall debt, or debt of justice: and therefore, he is more strictly obliedged to pay his creditor, then to give almes. Such-like, by morall honesty, and GODS precept also, a man oweth to his neighbour, a pious carefullnesse, to impede sin in him, by admonition, instruction, good example, and by ommision even of things lawfull, when he foreseeth that his neighbour in respect of his weaknesse, will be scandalized by them. But his neighbour hath not such a right to exact these things of him, neither can he have action against him, for not performing of them, as our lawfull superiouries have for our due obedience.

In what sense the administration of the Sacraments, in private places, was thought indifferent in *Pearth Assembly*.

S 2. In our Reply we professed, that we can not abstaine presently from

from private Baptisme, and private communion, being required to administrate these Sacraments to such persons, as can not come, or be brought to the Church. Hence, first, ye take occasion to object to us, that the state of the question concerning *Pearlh Articles*, is quite altered; in respect we and our associates, did ever before alledge the question to be of things indifferent, but now we think them to be so necessary, that although the generall Assembly of the Church should discharge them, we behoved still to practise them: We answere, first, that the Assembly of *Pearlh* hath determined nothing, of the indifferentie or necessity of these things. Secondly: If any who allowed these Articles, did at that time in their discourses and speaches call them indifferent, they meant only, that in the celebration of these Sacraments, the circumstances of place and time are things indifferent of their own nature: or, which is all one, that we are not so tyed to the administration of them in the Church, and at tymes appointed for Sermon, but we may celebrate them in private houses, and at other times. But judicious and learned men, even then thought the denying of these Sacraments to persons, who can not come, or be brought to the Church, to be a restraining of the means of grace, altogether unwarrantable by GODS word. Whence ye may collect, whether or not they thought it to be unlawfull. Thirdly: Ye have no warrant from our *Reply*, to say, that we would not abstaine from private Baptisme, and Communion, although our nationall Assembly should discharge them. For as we are very unwilling to omit any necessary duety of our Calling: so we cary a singular respect to lawfull Authority, and to the Peace, and Unity of the Church, abhorring Schisme, as the very Pest of the Church. But of this we shall speak hereafter in the thirteenth *Duply*.

53, Next, ye say, if we have the same judgement of kneeling, in the receiving of the Communion, and of Feastrivall dayes, it commeth to passe among us which hath been incident to the Church in former ages, that things have been first brought in as indifferent, then urged as necessary. Certainly, Brethren, none are so guilty of this, as your selves, and your associates: for ye have now made some things to be esteemed necessary by your followers, which have been accounted indifferent, not only since the Reformation, but these fifteene hundred

hundred years bygone. And in some other things, which the ancient Church did wisely forbid, ye doe now make the Liberry of the Gol-pel to consist. As for us, we stand as we stood before , and doe yet think kneeling in the receiving of the Sacr. ment, and the five Festivall dayes, to be Rites indifferent in their own nature ; but indeed very profitable, and edificative, if Pastors would doe their duety in making their people sensible, of the lawfulness & expediency of them.

54. We are of the same judgement concerning Confirmation, which *Calvin*, writing upon *Hebr. 6. 2.* acknowledgeth , *To have been undoubtely delivered to the Church by the Apostles :* and with the same Author, in the fourth book of his *Institut. Cap. 19, §. 14.* we wish, that the use of it were again restored : so far are we from that partiall dealing with the Articles of *Pearlh*, which ye object unto us. What hath moved our most reverend Prelats, to abstain hitherto from the practising of it, we know not : they can themselves best satisfie you in this point. And we modestly judge, that this omission hath proceeded from weighty and regardable causes. It was sufficient for us, to have a care of our own duties, in our particular stations. But the urging and preising of that practise upon the Bishops, requireth higher Authority, then ours. In the meane time, ye know the Bishops never disclaimed the Authority of the act of *Pearlh*, concerning Confirmation, or of any other of these Acts, as ye have done, who have been hitherto professed and avowed disobeyers of the n all. Wherefore we wish you, hereafter not to bring this omission of the Bishops, in the matter of Confirmation, as an Argument for that forbearance of *Pearlh* Articles, which ye require of us : for there is a great difference betwixt the omission of a duety commanded by a Law, and an avowed, or professed, yea, sworne disobedience of the Law.

55. Last of all, whereas ye say, that we, by mantaining the necessity of private Baptisme and Communion , doe condemne the practise of this our Church, from the Reformation, till *Pearlh* Assembly, and put no small guiltinesse upon other reformed Churches, who use not private Baptism and Communion at all, but abstain from them as dangerous : we answere, that we have, in all modesty, proponed our own judgement, concerning private Baptism, and private Communion,

Communion, neminem judicantes (as Cyprian said of old, *in confilio Carthag. in p̄fāt.*) nor taking upon us, to censure or condemne the practise either of this Church, in times preceeding *Pearth Assembly*, or of other reformed Churches. We can not indeed deny, but we dissent from them: and if this be a condemning of them, we may no lesse justly say to you, that you condemne the practise and doctrine not onely of our Reformers, in the particulars mentioned before in this same *Duplicy*, but also of diverse reformed Churches, and of the ancient Church, as we declared in our sixt *Demand*, and shall again speak of it in our sixt *Duplicy*.

A Defence of our Doctrine and Practise, concerning the Celebration of Baptism

and the L O R D S Supper in private places.

56. Ye desire us, wisely to consider, whether the desire which our people have of Baptism and Communion, in time of sicknesse, be not occasioned by prevailing of Popery, and through a superstitious conceit that people have of these Sacraments, as necessary to Salvatiō. We are loath to come short of you in dueties of charity, especially in good wishes; and therefore, we likewife wish you, wisely to consider, whether the neglect of these Sacraments in the time of sicknesse, which is in many parts of the Kingdom, proceed not from some want of a sufficient knowledge, and due esteem of the fruits of these high and Heavenly Mysteries.

57. It is well that ye acknowledge, that we minister these Sacraments in private, as necessary onely by the necessity of the Cōmandement of GOD; but withall ye conceive, that our people imagine, or seem to imagine them to be so necessary means, as that God hath tyed his grace to them. We desire you to judge charitably of those who are unknown to you; and withall we declare, that neither we doe teach our People, nor doe they think, for ought we did ever know, that Baptism is so necessary a mean unto Salvation, that without it G O D can not, or will not save any: yea, on the contrary, we are confident, that when Baptism is earnestly sought for, or unfeignedly desired, and yet can not be had, the Prayers of the Parents, and of the Church, are accepted by GOD, in stead of the ordinary mean, the use whereof is hindred

hindred, by unavoidable necessity : and so in this we depart from the *Ambrose* rigid tenet of Papists. On the other part, we likewise teach, and ac-^{in obitum} cordingly our People learn, that Baptism is the ordinary mean of *Valentinia*-our enterance into the Church, and of our Regeneration ; to the use *ni. See Do-* whereof, GOD, by his Commandement, hath tyed us.

Etor Field

58. If the commandement of our Saviour, *Math. 28. 19. Goe* in his 3. *ye, therefore, and teach all Nations, baptizing them, In the Name of* book of the *the Father, and of the Son, and of the holy Ghost, tye not Parents to Church.* seek Baptism to their Children, and Pastors to administer, when it *Cap. 32.* is sought, then have we no commandement at all, for baptizing of Infants, which is an Anabaptisticall absurdity : But if Parents and Pastors, are tyed by this Commandement, then Parents ought to seek Baptism, to their dying Children, not baptized before (for then, or never) and Pastors must accordingly performe that duety, then, which is incumbent upon them. This is that which K I N G. *James* of blessed memory, in a conference at *Hampton-court, Pag.* 17, reporteth himself, to have answered to a *Scotish Minister*, while he was in *Scotland* : The Minister asked, *If he thought Baptism so necessarie, that if it be omitted, the child should be damned ? No, said the KING; but if you being called to baptize the child, though privatlie, should refuse to come, I think you should be damned.*

59. Ye say, (to avoide the strength of this Argument) that the necessity of the commandement, standeth onely for Baptism in publick; and, that no precept requireth Baptism, but when it can be had orderly, with all the circumstances thereof : whereof ye say this is one, that it be administered in the presence of that visible Kirk, wher-of the Children are to be members. Thus, first, ye condemne as unlawfull the administration of Baptism even in the Church, God-fathers, and God-mothers, being present, if the whole Congregation *Altare Da* be not present there ; and the like doctrine we find in others, also *mascen, p.* cited on the Margin, which soundeth so harshly in the ears of some 828. *and* of your own adherents, that they can not be perswaded that this is 853. Re-your doctrine. Secondly: the Commandement of CHRIST tying us examina-to Baptisme, hath no such addition either of the presence of the Con- gregation, or yet of the materiall Kirk. This belongeth but to the Assemblie solemnity, and not to the necessary lawfull use of Baptisme. Where of *Pearth,*

*In regulis
juris in
sexta Reg.
42.*

GOD hath tyed this solemnity to Baptism, ye can not shew by holy Scripture: but where GOD hath tyed us to Baptism, we have already shown. It is true, solemnities should not be lightly omitted: but the Law sayeth, *When evident equity requireth, they may be dispensed with:* for according to that same Law, *That which is chief and principall, should not be ruled by that which is accessory, but contrariwise.* As for the place of Baptism, we may say of it, as Tertullian sayeth of the time thereof, in the 19 chapter of his Book of Baptism, *Every day is the LORDS, every hour, day, and time, is fit for Baptism: it may want of the solemnity, but nothing of the grace.* Neither is such a number, as ye require to be present, necessary in this case. Our Saviour hath taught us, *Marth. 18. 19. That if two shall agree on Earth, as touching any thing that they shall aske, it shall be done for them, of his Father which is in Heaven: For sayeth he, where two or three are gathered together in my name, there am I in the midst of them.* We beseech you, therefore, Brethren, to take heed, that ye prescribe not to mens consciences, Rites of necessity, without clear warrant from GODS word, by which ye will never be able to prove the necessity of this circumstance required by you in Baptism.

60. The practise of the primitive Church, both in the Apostles times, and thereafter, agreeth with this doctrine and practise of ours. Sanct Philip baptised the *Eunuch* on the way, *Acts 8. Ananas* baptized *Saul* in a private house, *Acts 9. Sanct Paul* baptized the *Jay-lour* in his house, *Acts 16.* If ye answere as others doe, that the necessity of the infancy of the Church, excused the want of the presence of a Congregation: we reply, that the same necessity is found in the cases whereof we speak: for as unpossible it is for a dying infant, who about mid-night is at the last gaspe, to enjoy the presence of the congregation, as it was impossible for any of the afore mentioned; the *Eunuch, Saul, or the Sailor*, to have had a Congregation present at their Baptism, yea; more impossible; and why should there not be the same effect, where there is the same reason?

61. The practise of the ancient Church, in this, is also clear for *Gregorie* us. This is manifest from the 76 Epistle of S. Cyprian, from the Oration of *Gregorie Nyssen*, against them who delayed their Baptism, Orat. 40. from S. Basill, in his 13 Homilie, which is an exhortation to Baptism,

Tom. 1. from *Gregorie Nazianzen*, in his 40. Oration, whose words we have cited upon the margin. Hence although two set times were appointed, for solemn Baptism, yet the case of necessity was ever excepted. This is clear by the foresaid Testimonies, as also by these following, *Siricius Epist. 1. cap. 2.* Tom. 1. Concil. *Gelas. Epist. 9. ad Episcopos Lucaniae*, Tom. 2. Concil. *Conc. Antiochior. cap. 18.* Tom. 2. Concil. *Matiscon. 2. cap. 3.* Tom. 2. Concil. *Conc. Meldens. cap. 48. Conc. Triburiens. cap. 12.* Concil. in *Palatio Vernis cap. 7.* Concil. *Wormatiens. cap. 1.* Tom. 3. Concil. The learned *Causabon*, in his 16 exercitation, considering all this, sayeth, *Woe to them, that in the administration of this Sacrament, deny their duty to dying Infants*, under pretence of I know not what Discipline. To this same purpose the learned *Martin Bucer*, in the 15 Chapter of his censure of the English Liturgie, considering Baptism of sick Infants privately, sayeth, *In this Constitution, all things are holily set down*. This same practise also is allowed by Doctor *Whitaker*, in his Book against *Reynolds*, Pag. 48.

thus; *Baptismum suscipe quamdiu minime circum te pugnant is quite baptismi aqua tingere parat, & qui pœcuniarum tuarum heres futurus est. Ille videlicet studiose agens atque contendens ut ea quæ ad vita exitum necessaria sunt, suppeditet, hoc est, ut te salutari aqua tingat & dominicum corpus impertiat, hic contra ut testamento heres scribatur.*

62. The Congregation, say ye, whereof the child is to be a member, hath interest in this, and therefore ought to be present, no lesse than at excommunication, whereby a rotten member is cut off. In this case of necessity, there is no prejudice either to the child, or to the congregation, thorow the want of the congregations presence: for there is no neglect, nor contempt of the congregation in this case, or of any of the members thereof: and the child by Baptism, though privately administred, is ingrafted into CHRIST, and so being joined to the head of the Church, becometh also united unto the Church, which is his body. If excommunication require the presence of the whole congregation, because the power of binding and loosing, is delivered by CHRIST to every particular Church, or congregation, collectively taken as it is affirmed in the Dispute against the English Popish

Popish Ceremonies, Part. 3. Cap. 8. Pag. 182, then it is not alike with Baptism, the power whereof is committed to the Pastors of the Church, *Math. 28.* But although that ground be not true, as we think it is not, yet excommunication is done in presence of the People: For this censure may not be inflicted, but onely for publick offences; and therefore must be publick, as the offence is, *that others also may fear, 1 Tim. 5. 20.* and have no company with the delinquent, *that he may be ashamed, 2. Thess. 3. 14.* and so your similitude holdeth not.

63. As for the administering of the Sacrament of the L O R D S Supper, we say it is most profitable, for comforting of the Soules of men, fighting with the terrors of death; and that the case may fall out, wherein they most ardently desire it, and consequently, that Pastors who are the Stewards of GODS House, ought not to deny to his Children, so hungring and thirsting in this conflict, that heavenly refreshment: which we are not ashamed, with the ancient Fathers, to call, *Viaticum*, or *Viaticum*, though ye seem to condemne this. It is manifest by the writtings of the ancient Fathers: *Justine Martyr*, in his 2. Apology: *Eusebius*, in the 6 Booke of his Story, 36. Chapter, and others, that the Sacrament was administred to sick persons privatly.

Confilium Nicenum, in the 13 Canon, and second part thereof, appointeth the same, or rather confirmeth the ancient Lawes thereanent. The like we may see in the 76 Canon, of the fourth Counsell of Carthage. See *Balsamon* also, upon the 20.

Kai oλλα γινεται των θεων επιστολας, he sayeth, *That the LORDS Supper should be carefully administred unto them; and Baptism, if they be not baptized.* Hence Bishop Jewel in his Dispute against Hardings, Pag. 32. sayeth, *That certain godly persons, both men and women, in time of persecution, or of sickness, or of other necessarie, received the Sacrament in their houses, it is not denied.* The ancient Fathers also call this Sacrament *viaticum*, or *provision for our journey.* So the Fathers, in the fourth counsell of Carthage, speak, Canon 78. So *Gaudentius* in his second Treatise on Exodus. So in *S. Basill his Liturgie*, we find this Prayer, that the participation of these sacred things, may be the *viaticum* of eternall life. So *Concil. Vas. 1. Can. 2.* So *Paulinus in vita Ambrosii*. Whence *Cassabon*, in his answere to the Epistle of Cardinall Perron,

Pag. 49. sayeth, *The Church of England not onely distributeth, the Balsamon mysticall bread to the faithfull in the publick Congregations, but also his wordes administrateth to dying persons this viaticum, as the Fathers of the are, O. C. Counsell of Nice, and all Antiquitie, call it.*

Ιεράς οἰκου τῆς ταῦτας μυστηρίων μεταλήψεως, καὶ σίκα τῷ δικές βαττισμῷ, ἐποδιάχεισθαι βαττισμόν.

64. Learned *Calvin* was of this mind: Many and weightie reasons, sayeth he, Epist. 361. move me to think, that the Communion should not be denied to sick persons. *Zepperus*, in his first Book of Ecclesiasticall policy, and 12. Chapter, hath these words of this matter, *One thing remaineth yet to be resolved, to wit, concerning the communion of sick persons. Albeit some think otherwise, yet it seemeth, that the holy Supper may not, nor ought not, to be denied to them that seek it. For if it was appointed for the confirming of our faith, and increase of our Communion with Christ; if we ought by the use of it to testifie our faith & studie of repentance; why should they be deprived of so great a good, who fight with long diseases, or are in danger of their life? When doeth Satan labour more stronglie to shake and brangle our faith, then when we are exercised with bodily diseases? When do our consciences tremble more, and stand in need, of the most ample corroboration of faith, then when we find that death is knocking at the doore, and that we are called to compear before the Tribupall of GOD?* *Hieronymus Zanchius*, is of the same mind. Thus he writeth in an Epistle of his to *John Crato*, Physician to the Emperour, *I have nothing to say of the question proponed by you, but that I subscribe to your judgement, providing this be done when necessarie requireth, and it be administered to them, who through sicknesse, cannot come forth with others in publick. For since CHRIST denyeth this to none of his Disciples, how can we refuse it to sick persons, who desire it before they depart hence, and that not out of any superstition, but that their minds may be the more comforted, and raised up?* *Martin Bucer*, in the 22. Chapter of his forementioned censure, considering that part of the *Liturgie*, wherein the administrating of the Communion to sick persons is set down, sayeth, *Things here commanded, are agreeable enough to holie Scripture: for it availeth not a little, to the comforting of troubled Soules,*

to receive the Communion of the L O R D. Yea, he hath written a particular and most devote Treatise, directing Pastors how to administer the Communion to sick persons : and yet we trust, ye will not call him a Papist, since he was so hatefull to Papists, that after he was dead, they raised up his bones and burnt them. *Peter Martyr*, writing upon the 10. Chapter of the 1. Epistle to the Corinib. speaking of the LORDS Supper, hath these words, *They say it must be given to sick persons : I confess sayeth he, but the mystery may be celebrated before the sick persons.* It is to be remarked also, that often times it falleth out, that some persons are affixed to their beds by sickness, for the space of five or six, yea, ten yeares, or more : And how can we deny the comfort of this holy Sacrament to those all that space, especially when they earnestly long for it ?

65. This doctrine and practise of ours, tendeth not to the contempt of the Sacraments, (as ye would bear upon it) it is plaine contrary : for by this practise, we shew, how much we reverence the Commandement of GOD, and how highly we esteem of his ordinances, which we so earnestly seek after; whereas on the other parr, the practise of others, leadeth people to the contempt of the Sacraments, because they are moved thereby, to thinke, that there is no such necessity and efficacy in them, as Scripture, and the consent of Christians, hath ascribed thereunto. As for other abuses, rehearsed by you, as fruities of private Baptism, since you bring no prooфе for what ye say in this, we oppone our just denyall, to your bare and unjust assertion.

66. Lastly, ye advertise the Reader, that ye think not the mat-
riall Churches, but the ordinary meetings, necessary to the lawfull
administration of the Sacraments, lest any should conceive that ye
entertaine a superstitious conceit of places. We think, ye might have
spared this advertisement : for we find, that they who oppugne our
doctrine and practise in this point, are so far from being in danger of

Altare Da the extremity mentioned by you, that on the contrary they teach,
majcen. p. that the Church is a place no more holy, then any other, and that it
341. disp. may be indifferently used to sacred or civil uses : which in our judge-
ment is not agreeable, either to holy Scripture, or to sound Antiquity.
English See *Eusebius* in his ecclesiastick History, *Lib. 10. cap. 3. Chrysost.*
bonit.

homil. 36. on the first Epistle to the Corinth. S. Augustine, in his Popish Cer-
first Book of the city of GOD, cap. 1. Codex Theodosianus, Lib. 9. remonies,
Titul. 45. de his qui ad Ecclesiias confugerunt. Conc. Gangren. Can. 21. Part. 3.
Sect. 2. Re-examination of the Articles of Perth. pag. 143. Cap. 1.

The V. D U P L Y.

THe indifferent Reader may perceive, by our former *Duply*, that your *Answe*re to our first exception, taken from the obedience, due to Authority, and from our judgement, concerning the administration of Baptism, and the LORDS Supper, to dying persons in private places, hath not given satisfaction.

2. We asked of you, in our fist *Demand*, how we can subscribe the negative Confession, as it is propounded by you, without contradicting the positive Confession, approved by Parliament, holden *Anno 1567*, since the positive Confession, *chap. 21.* declareth, that Rites are changeable, according to the exigency of time, and consequently that no perpetuall Law, may or ought to be made of them, and the negative Confession maketh a perpetuall Law, concerning the externall Rites of the Church; at least according to your judgement, who urge the subscribing of this *Covenant* and Confession upon us? we urged farther in our *Reply*, that the late *Covenant* bindeth us to the old *Covenant* made *Anno 1581*; for by your late *Covenant*, ye professe your selves bound to keep the forelaid nationall Oath (as ye call it) inviolable: and that old *Covenant*, or Oath, bindeth us to the discipline which was then; and that discipline comprehendeth all the externall Rites of it; (as ye have in all your writings professed, especially in that late Book entituled, *The dispute against the English Popish Ceremonies*: whence in your Sermons, and printed Books, since the Assembly of Perth, ye have been still accusing us of Perjury.) So from the first, to the last, the late *Covenant* bindeth us to the policy which was then; and consequently, maketh a perpetuall Law, concerning the Rites of the Church, as if they were unchangeable.

3. Your *Answe*re to this Argument, is not sufficient, nor to the purpose.

purpose. 1. Ye put off, without any Answere, that which we alleadge
out of a Diligne, against the English Popish Ceremonies; and, in
stead of answering, wish, that what we have thence, or from, any o-
ther Treatise of that kind, were keepeed to another time. Pardon us,
that we wish greater ingenuity, and a more direct Answere. Con-
sider the words of that Treatise before cited, Part. 4. Cap. 8. Sect. 8.
*No man amongst us can certainly know, what the Discipline meane
and Spoken of in the Oath, by those that swear it, comprehendeth not
under it those points of Discipline, for which we now contend, and which
this Church had in use at the swearing of the Oath. Shall we, then,
put the breach of the Oath in a fair hazard? G O D forbid.* The
same we find to be the judgement of others also, who have opposed
the Articles of Peartb, and Episcopall Government. Since, there-
fore, we desire to be resolved, concerning the right meaning of the
negative Confession, left by it we condradict the positive Confession,
approved in Parliament: Had we not reason to propone this diffi-
culty to you, who require our subscription, and came hither, to resolve
our Scruples? If ye condemn the judgement of these your Brethren,
who were Authors of these Treatises, why doe ye not openly profess,
that ye, and the rest of the Authors of the late Covenant, disallow it?
If ye doe approve it, as we have great reason to think ye doe, since
ye have still opposed the Articles of Peartb, and Episcopacy, and doe
exprefly referre us to those Treatises in your ninth Answere: How
doe ye not see, that, with a good conscience, ye can not require us,
to swear, and subscribe, that which ye know to be contrary to our
minde? Remember, we pray you, the words of the former Treatise,
in the place before cited, put the case, it were doubtfull and question-
able, what is meane by the word Discipline in the Oath; yet *pars
tior*, the safer way were to be chosen; which is affirmed there to be
this: that the points practised by us, are abjured in the negative
Confession.

4. Secondly: whereas ye say, That none of you would refuse to
swear the short Confession, because we have expounded some Ar-
ticles of it contrary to your minde: we reply, that this answere sat-
isfieith not: for you swearing the negative Confession, notwithstanding
of the contrary Interpretation of them who differ in judgement
from

from you, sheweth not, how the apparent contradiction betwixt it, and the positive Confession, objected by us, is reconciled by you the propounders and urgers of it. Moreover, if we did urge you to subscribe the negative Confession, when in the mean time we were perswaded, that our interpretation of the Articles thereof, were contrary to your judgement ; we were bound to labour to informe your judgement, before we did exact your Oath : and , consequently , by the law of Charity and Equity, ye are obliedged, not to require our Oath , till first ye doe that, which is sufficient, to make our judgement conforme to yours : which as yet ye have not done.

5. Thirdly : ye say, your desire is, that both of us keep our meaning of the negative Confession, according to our diverse measures of light, and only promise forbearance : which, ye say, we may doe, because that we think the points controverted, to be indifferent : we answere, that ye still flee the point in question : for it is another thing for us, to keep our meanings, and another thing for us, to swear a *Covenant*, when we are not perswaded of the trueth thereof. Ye might, and may it ll enjoy your meaning for us : but how we can keep our meaning, and subscribe your *Covenant*, we see not; since we think the one repugnant to the other. Neither is it forbearance only that is required, as we have shown before; nor yet can we swear forbearance, the Law standing still in vigour, and Authority requyring obedience. Lastly : we think not all the points contraverted , to be indifferent, as was before declared.

6. Thus it may appear, how ye have dealt with our *Sorites* , as ye call it. The like dealing we find anent our *Dilemma* ; the hornes whereof, (as ye speak) ye labour to turn against our selves, by asking. To which of the members of the distinction , we referre *Pearth Articles* and *Episcopacy* ? If say ye, they were abjured in the negative Confession, we are perjured for the practising of them : and if left indifferent, by that Confession, we may , notwithstanding of that Confession, forbear the practise of them. First, Your *Question* is not pertinent : For the distinction is not ours, but yours. And to what purpose is it to you, to know, to what member of your distinction, we referre the Articles of *Pearth*, and *Episcopacy* ? Secondly : There is no strength in either of the Hornes of your *Dilemma* : For, by turning it

ing it wrong, you have made it your own. The one horne is, That if the Articles of *Pearth*, and Episcopacy, be left indifferent, by the short Confession, we may forbear the practise of them. First, This meeteth not the horne of our *Dilemma*, which was, if we be not tyed, by the negative Confession, to the omission of these things; then why have ye, in all your writings against us, exprobated to us, Perjury, for violating of the Oath contained in that Confession? To this no word by you is answered here. Secondly: Suppose these things were left indifferent by the negative Confession; yet may we not forbear the practise of them: because, since that Confession, Lawes have passed on them; which remaining in vigour, require our Obedience as we said before.

7. The other horne of your *Dilemma*, is, that if these points were abjured for ever, before *Pearth Assembly*, then wee, who practise them, are perjured. To which we answere, That it followeth not: for we never did swear to that negative Confession. And therefore, though these points were abjured therein, yet are we free from all guiltinesse of Perjury. And in the mean time, ye have not relolved, how he who is perswaded, of the lawfulness of those points can swear the negative Confession, if by it the Swearer be tyed, to the abjuring of those points, which was the other part of our *Dilemma*. Thus if ye will consider rightly, ye may perceive, that, our *Dilemma* standeth unmoved, with the hornes of it still towards you. Ye farther insinuate, that our Reasons, are not solide and grave, but velitatiōns of such a sort as ye looked not for. Let the judicious Reader, pronounce his sentence of this; only we wish, that ye had chosen rather to satisfie, then to contēm̄ our reasons. That which ye here againe adde, concerning the change of Commissioners, is answered in our fourth *Dupy*.

8. To give light to your former discourse, ye subjoine a distinction of discipline, into three members: First, ye say, it is taken for the rule of Government of the Church, and censure of manners, by office bearers appointed by *CHRIS I*: and thus, yesay, it is unchangeable. Secondly, for constitutions of counells, and Acts of Parliament, about matters of Religion: And this, ye say, it is alterable, or constant, according to the nature of particular objects. Thirdly: for the ordering of circumstances, to be observed in all actions, divyne, and humane,

humane : and so ye say it is variable. First, by these distinctions, the matter seemeth rather to be obscured, then cleared. For ye doe not expresse, in which of these serues the discipline mentioned in the negative Confession, is to be taken, which was the point required of you.

9. Secondly : ye seem by this distinction, to intangle your selves yet more. For, first, if ye take the name of discipline, in any one, or any two of these lenses , what say ye to these following words of your dispute against the English Popish ceremoniies , Parte 4. cap. 8. Sect. 8. *The Bishop doeth but needlessly question , what is meant by the discipline whereof ihe Oath speakesth. For howsoever in Ecclesiastical use, it signifieth often times , that Policie , which standeth in the censuring of manners; yet in the Oath it must be taken in the largest sense; namely, for the whole Policy of the Church. For, 1. The whole Policy of this Church, did, at that time, g[e]e under the name of discipline: and those two Books wherein this Policy is contained , were called the Books of discipline. And without all doubt, they who swore the Oath, meant by discipline, that whole Policy of the Church which is contained in those Books.*

10. Secondly, when that little Confession was framed, the government of the Church was only by Presbyters, and not by Bishops: and, therefore, if ye think, that the name of discipline, in that Confession , comprehendeth under it the first part of your distinction, (which, as we conceive , ye will not deny) ye may easily perceive, that we are urged by you, to sware , and subscribe against our Consciences ; since we think the rule of the government of the Church, which then was to be changeable; and, that the Government was lawfully changed, by following Assemblies, and Parliaments, from Presbyters, to Bishops.

11. Thirdly : If these Constitutions of Counsells, concerning objects alterable, mentioned in the second member of your distinction, be one, & the same, with ordering of variable circumsta[n]ces, mentioned in the third member; why have ye distinguished the one from the other? But, if they be different, then ye grant, that Ecclesiastick constitutions, may be made concerning some alterable matters of Religion, which are not Disput[a]re abare circumstances; which is repugnant to your ordinary doctrine ; gainst the whereby ye mantain, that nothing changeable, is left to the determinat[i]on English Po-

Popish Ce- mination of the Church, in matters of Religion; but onely circum-
remonies, stances of Actions. We can not see, how ye can mantain this do-
part. 3. cap 8. &c. ne, and yet oppose the determinations of the Church, concern-
7. sect. 5. ing Ceremonies, which are indifferent.

12. We had reason to inquire your judgement, concerning Rites or Ceremonies, which are not of divine Institution, whether they be lawfull, or not, though ye still shun the declaring of it. Since by your Covenant, ye intend a reformation of Religion, and a recovering of the Liberty and Purity of the Gospell, as ye speak; if ye in your judgement, condemne such Ceremonies, (as ye insinuate) we can not expect, but that, if ye obtain your desires, all such Rites shall be expelled and condemned, especially since by this your late *Cove-*
nant. ye tye your selves to that old *Covenant,* wherein ye disclaim and

The late detest all Rites brought into the Church, without the word of GOD.

Confession Now, we can not concurre with you, for promoving this end, because of *Helve-* such a judgement, is plain contrary to ours, yea, contrary to the *u-*
tia, cap. 27. niversall judgement and practise, of the Ancient Kirke, repugnant *Confession* also to the judgement of the Protestant Churches, and most famous *of Bohem.* Divines therein, as may appear by the quotations on the margine.

cap. 15. But if ye be of the same mind with us, and think, that there are some *English* Rites of that kind lawfull, why doe you hide your minde from us, and *Confession*, others, since the acknowledgement and manifesting of this Trueth, *art. 15. Co* would be no small advancement to your cause, by removing this *fession of great offence?*

Augsburg.

art. 15. art. 7. Confession of Wirtemberg. *art 35. Confession of Sweveland, cap. 14. Calvin. Institut. lib. 4. cap. 10. §. 30. Oecolampadius Epist. Lib. 4. pag. 818. Zepperus Polit. Eccles. pag. 138. 142. 143. Zanchius, in quartum preceptum. Melanchtor, in many places. &c.*

Of Matrimoniall Benediction, and God-fathers in Baptism.

13. As for solemn blessing of Marriage, we asked, what warrant
 ye had for it, by precept or practise, set down in GODS WORD. In
 your

your Answere ye insinuate , that it is a blessing of the people commanded in the Law , and more plainly we find this set down in the Dispute, against the English Popish Ceremonies , Part. 3. Cap. 2. Sect. 10. Yet plain it is from Scripture it self , that Matrimoniall Benediction, ought to be given by a Pastor , for G O D hath commanded his Ministers to blesse his People , (Numb. 6.) First, who ever before you, did ground the necessity of solemine blessing of Marriage upon these words, Numb. 6. 23. Speak unto Aaron , and unto his sonnes, saying , on this wise ye shall blesse the children of Israel , saying unto them : the LORD blesse thee , and keep thee : &c. Learned Melanchton , was not so well versed in Scriptures, as to see this. For he sayeth in his Epistles , Pag. 328. Ye see that the Rite of the Ancients is, that the Bridegroom and Bride, are joined before the Altar , in the sight of GOD , and with the incalling of GOD. Which custome undoubtedly hath been ordained by the first Fathers , that we may consider that this conjunction was appointed by G O D , and is assited by Him.

14. Secondly : By this commandement of G O D , to blesse the people , Numb. 6. either there is a necessity laid upon the Church , to blesse Marriages solemnly , or not. If ye say , there is not a necessity , then there is no Commandement of GOD there-anent , for it is necessary to obey GODS Commandement. If ye say , there is a necessity , what say ye then to your friend Didoclave , who in his Altar of Damascus , pag. 866 , affirmeth , that neither the presence of the Congregation , nor blessing of the Minister , is necessary to this action ? And if ye dissent herein from him , ye are holden to prove your opinion , by a necessary consequence from holy Scripture , which we are perswaded ye are not able to doe.

15. Thirdly : the commandement , to blesse the people , is no lesse , if not more generall , then that , 1. Cor. 14. 40. Let all things be done decently , and in order : on the which words , both ancient and recent Divynes , doe ground the lawfulness of the Ceremonies which we allow .

16. Fourthly : Since that commandement , of blessing the people , is generall , what reason have ye , for not including other civill important Contracts , especially that are performed with a Vow , or

promissorie Oath? A vow made to GOD, is a Covenant with GOD; as well as the Matrimoniall Oath. All Vows and Oaths, are A&ts of religious Worship, although they be joined to civil Contracts: and, therefore, if because of the Covenant with GOD, ye blesse Marriage solemnly, ye ought to doe the same, to other civil Contracts, wherein there is the like Covenant, by vertue of an Oath or Vow.

17. Fiftly: Whereas ye say, that though Marriage were a paction, meerly Civill, yet because it is so important, ye would not with-hold Ecclesiastick Benediction from it, notwithstanding of the abuse of Poperie: we would understand, how this agreeth with the current Doctrine of those that are of your minde: for we read in the Abridge-
ment of *Lincolne*, pag. 17. that we should cast away even such things,
as had a good originall, (if they be not still necessary, and commanded
of GOD) when once they are known to be defiled with Idolatry, or ab-
used by it. So in the dispute against the English Popish ceremonies,
Parte 3. cap. 2. Sect. 2. it is affirmed, that Rites, ancient, lawfull,
and agreeable to GODS Word, should, notwithstanding, necessarily be
abolished, because of their superstition, and wicked abuse. Ye adde,
that ye will not use Marriage superstitiously, according to the prescript
of the Service Book. Ye did not find the Service Book, neither in
our Demands, nor in our Replyes; yet we know not, how ye so often
reach unto it.

18. Lastly: of the stipulation of God-fathers in Baptism, instan-
ced by us, in our fist Demand, ye have spoken nothing particularly,
either in your first or second Answeres. We have no precept, or ex-
ample of it in holy Scripture: yea, some of our learned Divynes af-
firme, that it was instituted by Pope *Higynus*: and ye will not deny,
that it hath been much abused in Popery. How commeth it to passe,
then, that this Ceremony is allowed, and used by some of you? we
say, some; for we are informed, that some of your minde, doe not use
it at all. See *D. Morton*, in his defence of the three ceremonies, pag. 24.

See Peter
Mart. on
the 6.chap
of the E-
pistle to
the Rom.
& Gerar-
dus, in Loc
Theolog.
Tom. 4.

The VI. D U P L Y .

IN your first Answer to our fixt Demand, ye answered nothing to
that

that, which we affirmed concerning the judgement of Divynes , ancient and moderne, who either have absolutely allowed these Rites, which were concluded in *Pearth Assembly*, or else have thought them tolerable, & such as ought not to make a stirre in the Church: neither did ye touch that, which we objected, cōcerning the venerable custom, and practise of the ancient Church, and the most eminent lights of it, which ye condemn in your interpretation of the negative Confession, contained in the late *Covenant*. Wherefore, in our *Reply* to that *Answe*re of yours, we did hold your silence, for a granting of the trueth of that which we said, concerning so many Divynes , ancient and modern, who stand for us. Now in your second *Answe*re to that *Demand*, ye labour to bereave us of this advantage, and granting that Divynes, both ancient and modern , are against you, concerning the lawfulness of things controverted, (a thing to be noted by the Reader, and which should make you more sparing in your speaches of us who favour *Pearth Articles*, then ye are) ye say, first, that Divines, ancient, and modern, are against us also : and that both these propositions may be true, in respect they are both indefinite in a matter cōtingent. But our proposition concerning the judgement of Divines who stand for us, was more then indefinite. For albeit we said not, that all are for us ; yet we said, that many, yea, so many ; meaning, that a great many are for us, and against you, in matters of lawfulness, and unlawfulness, and, consequently, in matters of faith. This expression of the number, ye were glad to passe by : because ye can not say the like of these, who favour your judgement, concerning the n̄lawfulness of those things. For, scarce know we any modern Divines, without his Majesties Dominions, that peremptorily condemn these Rites, as unlawfull, which were concluded in *Pearth Assembly*: and of Ancients, we mean the Fathers of the Ancient Church , wee know none at all, who are of your minde. How is it , then , that for these your new positions, ye make such stirre , and doe take such dangerous courses in hand.

Secondly : Ye say, that almost all Divines allow of such a forbearance, of things indifferent , as ye require of us.. But ye will not be able to make this good : For, who of our Divines , have any-where allowed, in subjects such a forbearance of things indifferent, and lawfull,

full, as is conjoined with a totall and sworn disobedience to standing Lawes, against the Prohibition of their Superiours.

Thirdly : That which ye say , concerning Innovations already introduced; to wit, that nothing is required of us , concerning them, but a Forbearance of them for a time; and, that we may condescend to it, without either disobedience to Authority , or wronging of our Flock; it is already refuted, in the two former *Duplyes*.

The VII D U P L Y .

OUR Reason proponed in the seventh *Demand* , is not sufficiently answered, neither the impediment removed, as we have formerly made manifest , especially in our fourth *Duply*. Whereas, for removing of our scruple , concerning your interpretation of the short Confession, ye tell us, that ye urge not upon us your meaning, but leave us to our own, till the matter be examined in an Assembly: We answeare; we love not the swearing of an Oath, without clear interpretation thereof; and we approve not subscription of such a Covenant, with diverse, or doubtfull meanings : neither doe wee think that a convenient mean, for solide Pacification. And as wee are free, in professing our meaning, concerning the *Pearth Articles*, and Episcopacy; so we require of you the like plainnesse, or then the reason of your tetyrednesse.

2. The *Pearth Articles* ye doe unjustly call Novations, if by this name ye understand, things repugnant to our reformed Religion, or forbidden by our publick Lawes : for these Articles are not of this sort. Those of them which we call necessary, the Assembly of *Pearth* did not conclude as indifferent, (as ye alleadge) neither can any such thing be inferred from the words of the Acts of that Assembly. Therefore, we have no reason to change this opinion , as ye would have us to doe. We hold all the five points, to be lawfull , and laudable, and some of them more then indifferent, which also the words of the Synod it self doe imply : so that, without just reason , it hath pleased you to say, that things formerly indifferent, are become necessary; and what was but lawfull before, and had much adoe to gain that

that Reputation, is now become laudable. Thus again, we do plainly declare unto you, that the cause of our unwillingnesse to subscribe, or promise forbearance, is both the commandement of Authority, and also the necessity and excellency of some of the things commanded: besides that, we think them all lawfull, and laudable. What we would doe, at the commandement of Authority, in the forbearance of the practise of those things, for the peace of the Church, and Kingdom, shall be declared in our *Duply* to your thirteenth *Answeare*, wherein ye urge this point again.

The VIII D u p l y .

V V Hereas ye doe remit the Reader, to your former *Answeare*, and our *Reply*; we also remit him thereto, and to our first *Duply*; hoping that he shall rest satisfied therewith.

2. We have, in those places, answered your Argument, concerning your swearing, the defence of the K I N G , and his Authority, with a specification, as ye call it; and have shown, that what hath not been looked to so narrowly, in this matter heretofore, is requisite now, for the reasons expressed in our eight *Reply*, and first *Duply*. Concerning the full expression, of the loyalty of your intentions, to maintain the K I N G 's Person, and honour; whether, or not, ye have given just satisfaction, to those who are nearest to the K I N G 's Majestie, (as ye say) we referre you, and the Readers, to that, which ye, and they, will find near the end of our first *Duply*. We wonder greatly, ye should affirme, that we, by craving resolution, doe wrong the K I N G , and our selves; or that ye, by giving of it, should wrong them who are nearest his Majestie; and also the *Covenant*, and the subscribers thereof. For our requiring of resolution, in this matter of so great importance, is a pregnant Argument of our loyalty towards our dread Soveraigne, and of our care, to have alwise our own consciences voide of offence, towards GOD , and towards Men. And your giving of satisfaction unto us, would have served for farther clearing of your *Covenant*, and the subscriptions thereof. Your pretence, that

by giving us satisfaction , ye should wrong them who are nearest his Majesty, is grounded upon a wrong supposition, as if they had already received satisfaction by your Declaration.

3. GOD is witnessse, we doe not wittingly and willingly multiply doubts, for hindring a good worke, or to oppose against a shining light, (as ye would have the Reader to thinke of us) but in all humility, and uprightnesse of heart, doe declare our minde , and doe intimate our unaffected scruples. And we thinke it very pertinent , at this time, to crave resolution of them, and to desire your answere , concerning this maine duery, which is not fully exprested in your *Covenant*; wheras a more full expression of it, had been very needfull , at this time.

4. Lastly : Whereas ye complaine , that we took not sufficient notice of you, while ye were amongst us; ye may easily consider, that our publick charges, and imployments, together with the shortnesse of the time of your abode here, doe sufficiently vindicate us, from any imputation of neglect in that kinde : and our doores were not closed, if it had pleased you, in Brotherly kindenesse , to have visited us : which we ought rather to have expected of you , seeing ye came undesired, to the place of our Stations, to deal with us, and also to deal with our people, against our will, before we had received satisfaction,

The I X. D U P L Y .

AS ye doe referre the Reader, to your former *Answers*; so doe we referre him to our former *Replies*, and *Duplyes*.

2. The meaning of the A&t of the Assembly of *Pearth*, cit- ing the wordes of the *Psalm. 95.* is not (as ye doe interpret it) any perverting of the Text, neither tendeth it to inferr thereupon, absolute necessity of kneeling, in all worshipping of GOD, or in this part of his Worship, in the celebration of the holy Communion : but only to inferr the lawfullnesse, and commendable decency of kneeling, in dyvyn worship; and that it is such a gesture, as our lawfull superiours may enjoine to be used, in GODS worship; and that religious adora- tion, and kneeling, is to be done to GOD only, although they sin nor, who use another gesture, where this is not required by Authority, but another

another appointed, or permitted.

3. We doe not kneel before the Sacramentall Elements, making them the object of our Adoration, either mediate, or immediate : neither doeth the Act of *Pearth Assembly* import any such thing. But all our Adoration, both outward, and inward, is immediately directed to GOD only, with Prayer, and thanksgiving, at the receiving of so great a benefite. Wherefore, your objecting of Idolatry , against us here, and in your other Treatises , is most unjust. We marvell also, how ye doe here refer us , to those Treatises, which in your twelfth Answer, ye seem to disclaime, finding fault, that any of us should lay hold on them, or build any thing upon them. As likewise ye here alleadge, that the Assembly of *Pearth* made Kneeling necessary in all points of GODS Worship; and, consequently, in receiving the holy Eucharist : not remembering, that in your seventh Answere, ye said, the Assembly had concluded the five Articles as indifferent.

4. Concerning the *Service-Book*, (which now is not urged) we have already answered. Neither find we any reason, of your uncharitable construction of us, or of the disposition of the people , as if they were now become superstitious. Nor doeth this time give any just cause of such feares, as are sufficient to overthrow the reasons of that Act of *Pearth Assembly*.

5. We did not in malice, but in love, say, that such a defence as ye professe here , according to your Protestation, and such meetings and conventions doe require the KING s consent, and Authority, to make them lawfull, according to our judgement : whereof some reasons we have expressed before in our second *Reply*, which as yet ye have not satisfied.

6. It seemeth, that ye are either not able, or not willing , to answere particularly and plainly, to our interrogatories proponed in our ninth *Reply*: and we would understand some reason, why ye doe so, in such a free and brotherly conference; seeing although ye doe otherwise interpret our meaning, yet truely we did not propone them to be snares to you , but to obtain satisfaction to our selves and others, for a peaceable end. As for your Questions, which ye throw against us, with plain profession to work us discontentment thereby, we shall here make an answere to them in meekness, and evident demonstra-
tion of

tion of our peaceable disposition.

Questions Answered.

7. **Y**Our first Question, concerning the *Service-Book*, and book of *Canons*, is nowise pertinently proponed to us. If we did urge upon you the said books of *Service* and *Canons*, as ye doe now the *Covenant* upon us, we should particularly and punctually declare our mind concerning them.

8. To your second Question, we answere, that it is our duety to enquire carefully, what is incumbent upon us by the Law of GOD, and man, towards our Prince. We doe not move questions of state, but doe answere to your propositions, resulting upon matters of state, and we doe labour, as it well becommeth all good Subjects, to be well informed, before we put our hand to any thing, which concerneth our due obedience to our Prince. As for that which here again ye alleadge, of his Majesties Commissioner, and wise States-men, as having received satisfaction from you, we referre you, as before, to our Answere made thereto, in our first *Duply*.

9. To your third Question, we answer; our assertion concerning the unlawfulness of Subjects their resisting the Authority, of free Monarchs, by force of Arms, even although they were enemies to the Trueth, and persecuters of the professors thereof, can not in the judgement of any reasonable man, import that we have the least suspicion of our KING, that either he shall change his Religion, or shall fall upon his religious and loyall Subjects with force of Armes. We have often declared in these our Disputes, that we are fully perswaded of our KINGs Majesties constancy, in profession of the true Religion, and equitable disposition in ministratiōn of Justice. And in testification hereof, we rest satisfied with his Majesties Proclamation, against which ye have protested.

10. To your fourth Question, we answere, because that we doe esteem subscription to your *Covenant*, neither to be warrantable by GODS word, nor to be a convenient mean for pacification, we hold it our duety, both to with-hold our hands from it, and to dehort our people from it.

11. To your fist Question, we answere : 1. We hold it a wrong supposition which ye make, that the Prelates and their followers, are labouring to introduce Popery, and to make a faction. 2. We know our gracious KING, to be so just, and so wise, and so ripe in yeares and experience, that he will not suffer any of his Subjects, to abuse his Majesties name, in the execution of any injustice. 3. To make resistance by force of Arms, against the K I N G s publick standing Lawes, and against his Majesties publick Proclamations, is not (in our judgement) a convenient or lawfull way , for defending of the Religion , of the Liberties , and Lawes of the Kingdom , and of the KING s Authority; but on the contrary it bringeth scandall upon our profession. See our Reasons in our second *Duply*.

12. To your sixt Question, we answer, that in all free Monarchies, there is nothing left to subjects, in the case of persecution , by their own Soveraigne Princes, but patient suffering,with Prayers and Tears to GOD, or fleeing from their wrath , as we have at length proved in our second *Duply*. This doctrine did the people of *Alexandria*, learne of their holy Bishop *Athanafus*, as is evident by their own words, in their Protestation, subjoined to the Epistle of *Athanafus*, *ad vitam solitariam agentes*. If (say they) it be the commandement of the Emperour , that we be persecuted , we are all ready to suffer Martyrdom. Εἰ μὲν τὸ πατριαρχεῖον (τὸ Αὐγύστον) εἴη διάνεσθαι, ἵνα τοιμοί
πάντες μαρτυρήσωσι. Tom. I. Oper. Athanaf. Pag. 868. Edit. Paris. 1627. As for the nature of the Government of this Kingdom of Scotland, read the Book of King J A M E S the sixt of blessed memory,entituled, *The true Law of free Monarchies*,and the Preface of the first Book of *Regiam Majestatem*; where it is exprely said, of the K I N G of Scotland, that *He hath no Superior*, but the *Creator of Heaven and Earth, Ruler of all things*. This our *Answere* , neither proceedeth from flattery , neither from any intention, to stirre up Princes againt their loyall Subjects, nor from any aime at other worldly ends, (as ye doe uncharitably judge) but from our due fidelity to our KING,from our true love to our Countrey, and from our upright desire to the Glory of GOD, and the comfort of our own Souls, in the Day of our Accounts.

The X. D U P L Y.

Although we take you to be of the number of those who penned the late *Covenant*, yet pardon us, to call your *Glosses* of it in question, so long as ye doe not satisfie our *Arguments*, which prove them to be contrary to the very words of your *Covenant*. We have shown, in our *Replies*, and now again in our fourth *Duply*, that the words of the *Covenant* import a perpetual adherance, to the whole externall Policy of the Church, as it was *Anno 1581*; and the removing of *Pearth Articles*, and *Episcopacy*, as of things contrary to the Liberty and Purity of the Gospell. Whence we still inferre, that these who have sworne the *Covenant*, are tyed by their Oath, to vote against *Pearth Articles*, and *Episcopacy*: and, consequently, can not, without prejudice, either dispute, or give out a decisive sentence concerning them, in the intended Assembly.

2. Ye say, ye will not judge so uncharitable of us, as to think us so corrupt, that, in our opinion, since the time designed by us, nothing hath entered into the Church, beside *Episcopacy*, and the *Articles of Pearth*, which can be prejudiciale to the liberty and purity of the Gospell. We are glad, that although ye judge uncharitably of us; yet ye judge not so uncharitably: and, although ye think us corrupt, yet ye think us not so corrupt, as not to be sensible of these things. We told you our minde before, in our fourth *Duply*, concerning these abuses, which ye think to have been occasioned by *Pearth Articles*: and now we tell you, that if *Pearth Articles*, and *Episcopacy*, for these their alledged consequents, be altogether removed, the benefite which ye think our Church may receive, by removing of them, shall not, in any measure, equall her great losses.

The XI. D U P L Y.

VVEE complained in our *Demand*, of the uncharitablenesse of your Followers, who calumniate us, as if we were favourers of Popery. And to shew how unjust this calumpie

Iumny is, we declared, that we are ready, to swear, and subscribe, our nationall Confession of Faith, ratified and registrated in Parliament: to which Declaration, we have now added our Oath , which we did swear, when we received the degree of Doctorate in Theologie, and have solemnly again renewed it, *Pag. 81.82.* In your *Answer* to that *Demand*, ye slighted our complaint, and did not so much as once mention it; which made us in our *Reply*, to complain also of you, who have shown your selves so unwilling to give us that testimony of our sincerity in professing the Trueth, which all who know us, think to be due to us. We expected, that in your second *Answer* to that *Demand*, this fault should have been amended. But, contrary to our expectation, we perceive, not only that ye are insensible of the grievous injurie done to us, by the calumnious reportes of others; but also, that ye have busied your own wittes, to enquire, as ye say, in matters, to search, and to try our wayes , and to expiscate what ye could against us, by the unfriendly testimony of some, who, perhaps, are displeased with us, as *Achab* was with *Micaiah*, for the freedome of our admonitions. *Charity*, ye know, *thinketh no evill*, *1. Cor. 13. 5.* and *covereth a multitude of transgressions*, *Prov. 10. 12. 1. Pet. 4. 8.* But uncharitable inquisition, and prying into other mens doings, not only discovereth those infirmities, unto which GOD will have every one of us subject , for humbling of us ; but also bringeth even upon good men, a multitude of undeserved Aspersions. Brethren, we intend not to give you a meeting in this; for our resolution is, *not to be overcome of evill, but to overcome evill with good*, *Roms. 12. 21.* And we are glad to suffer this for his cause, whole Trueth we mantaine, pitying in you this great defect of Christian and Brotherly compassion ; and praying GOD, not to lay it to your charge. Wherefore, we will not search and try your wayes, as ye have done ours : but we will reflect our thoughts upon our selves, and see whether or not we be guilty of these things, which ye here reprehend in us.

2: Ye say, first, That we have taken an ample testimony to our selves. But what, we pray you, have we testified of our selves ; but this onely, that in sincere and zealous profession of the Trueth , we are not inferiour to others ; and, according to our measure, have striuen to be faithfull in all the dueties of our Calling ? Ye have, indeed,

put more into our Apology, and say, that we have praised our selves, from our frequency of Prayer, extraordinary Humiliations, and holynesse of Life, and Conversation, &c. For, as ye are loath to speak any good of us; so ye would have the Reader believe, that we speak too much good of our selves. But in this, as ye wrong us, so ye make the Reader to see, how negligently ye have read and considered our words. For, whereas in the second part of our *Reply*, we told you, that we have other meanes, and more effectuall, then your *Covenant*, to use, for holding out of Popery; mentioning in particular, extraordinary Humiliation, frequency of Prayer, amendment of life, diligence in Preaching, and searching the Scriptures, &c. Ye imagine, that we doe arrogate to our selves, some singularity, in using these means; not considering, that it is one thing to say, that we may and ought to use these means, and another thing, to say, that we are singular, and eminent, above others, in the diligent use of them.

3. Next: Whereas ye say, that yewere desirous, rather to hear that testimony, at the mouths of others, (as if ye had never heard our Pains and Labours, for the Trueth, commended by any) who knoweth not, but in this case, in the which we stand for the present, it is lawfull, and most expedient to men, to vindicate themselvs, and their fidelity in their Callings, from the contempt and calumnies of others. We have in the Scriptures, notable examples of G O D S dearest Saints, who in such cases, yea, in other cases also, without any derogation, to their singular humility, did fall out into high expressions, of their own vertuous and pious carriage. Who ever spake so humbly of himself as *Paul*, who calleth himself *lesse then the least of all Saints*, *Ephes. 3. 8.* & yet elsewhere he sayeth, *that he was not a whit behind the very chiefest Apostles*; and, *that he laboured more abundantly then they all*, *1. Cor. 15. 10.* *2. Cor. 11. 5.*

4. The defects, which by your strict and curious Inquisition, ye think ye have found in us, may be reduced into two points: One is, that we are too sparing in our paines, in Preaching; and, that we often fill our places with Novices. The other is, that the small pains which we have taken, are not fruitfull. And, to prove this, ye say, that Popery hath no lesse increased in our City, under our Ministerie, then any time before since the Reformation. As for the first of these,

to omit

to omit that which modesty will not permit us to speak, either of our own paines in teaching, or of yours, it is very well known, that in the case of sicknes, and extraordinary imployments in our callings, which but seldom doe fall foorth to us, it is both lawfull, and commendable to see, that our places may be filled, either with some actuall Minister, or, failing of that, with able Students of Divinity, approven by publick Authority, whereof your selves can not be ignorant, in respect of your frequent Peregrinations, from your Stations.

5. As for the next point: Although it were true, yet *the Parable of the seed sown in diverse sorts of ground*, and the dolorous complaints, which these most painfull and thundering Preachers, *Elijah*, *1. King. 19. 10. Isaiah, 53. 1. Paul Gal. 1. 6. and 3. 1.* yea, of CHRIST himself, *Math. 23. 37. and Luke 19. 41. 42.* made of the hard successe of their laboures, may learne you to be more beginne in your censures of us, then ye are. In the mean time, it is known to his Majesty, to the Lords of secret Counsell, and to all the Countrey here; as also it is evident, by many publick extant A&ts of the said secret Counsell, and of our Diocesan Assemblies, that we have been as diligently exercised, in opposing of Popery, as any Ministers in this Kingdom. Neither hath our successe herein been so badde, as ye have given it out: for since our entry to the Ministry here scarce hath any man been diverted from the trueth, to Popery; some Papists have been converted, to the profession of the Trueth, and others who were incorrigible, have been forced to depart from this Countrey. Yea, we think, that our successe, in dealing with the Papists, had been undoubtedly greater, if they had not been hardened in their Error, by your strange and scandalous Doctrins, repugnant to Scripture, and sound Antiquity.

6. That which ye say in the second part of your *Answer*, concerning the powerfull effects of your *Covenant*, meeteth not with that which we did object, concerning the unlawfulness of it. For, that which is not in it self lawfull, can never be truely profitable to any. And *Solomon* hath told us, that *their is no wisdome, nor understanding, against the LORD*, *Prov. 21. 30.*

7. As for the last part of your *Answer*, we have so often told you that your fear of the inbringing of the *Service Book*, and *Canons*, is

causelesse:

causelesse : and ye have so oft denied this, that it were folly to weary the Reader any more with this matter. In the mean time, we tell you, that if your *Covenant* be unlawfull in it self, (as we still think it to be) your fear, although it were justly conceived, will never free your Souls of the guiltinesse of it.

The XII. D U P L Y .

TO justifie or excuse your omission, of publick disallowing and condemning the publick disorders, and miscarriages of some who have subscrived the *Covenant*; especially the offering of violence to Prelats, and Ministers, in time of divine Service, and in the House GOD, whereof we speake in our twelfth *Demand*, and *Reply*: ye answer, first, that ye acknowledge not the *Service-Book*, for the LORDS Service. Ye might say the same of any Service Book, (If ye allow the Reasons lately set forth in Print against the *Service-Book*) for there a Prescript form of Prayer, is condemned, which directly crosseth the practise of the universall Church of C H R I S T, Ancient, and Recent.

Altar.Da. 2. Ye alleadge, that ye acknowledge not the usurped Authority *masc. pag.* of Prelats, for lawfull Authority. For ought we can perceive, by the *120. Disp.* Doctrins of those with whome ye joine, ye acknowledge no lawfull *against the* Authority at all in Prelats, above your selves, and other Ministers: *English* and ye seem so to insinuate so much here, by blaming us, for calling *Popish Ce-* them, Reverend and holy Fathers. We are perswaded of the law-remonies, fulnesse of their Office, and therefore are not ashamed, with *Scrip-*part, 3. *cap ture*, and Godly Antiquity, to call such as are advanced to this sacred *8. digress.* 1 Dignity, Fathers, and Reverend Fathers. Neither should personall faults, alleadged by you, hinder our observance, till what is alleadged *Favorabi-* be clearly proven. For, so long as things are doubtful, we should *liores rei* interpret to the better part, *Luke 6. 37.* And it is a rule of Law, that in *poti' quā* a doubtfull case, the state of a Possessor, is best; and, consequently, of *autores ha-* him that hither-to hath been in a possession of a good name: as also, *bentur ff.* that in things doubtful, we should rather favour the person accused, *Lib. 50.* then him that accuseth.

3. If ye be of this same judgement, with us, concerning the lawfulnessesse of their Office, why doe ye not reverence them, as well as we? But if their very Office seem to you unlawfull, we esteem your judgement contrary to holy Scripture, to all sound Antiquity, and to the best learned amongst reformed Divines. Hear what Melanchton sayeth, *I would to G O D, I would to G O D, it lay in me, not to confirm the Dominion, but to restore the Government of Bishops*: for I see what manner of Policy we shall have; the Ecclesiasticall Policie being dissolved: *I doe see, that hereafter will grow up, a greater tyrannie in the Church, then ever was before.* And again, in another Epistle to Camerarius, he sayeth, *You will not beleeve how much I am hated, by those of Noricum, and by others, for the restoring of Jurisdiction to Bishops.* So our Companions fight for their own Kingdom, and not for the Kingdom of C H R I S T. So in other places. See Bucer, de Regno C H R I S T I, Pag. 67.

Melan. in
an Epistle
to Camer.
in Concil.
Theolog.

Melan. in
an Epistle
to Camer.
in Concil.
Theolog. pag
90. Q[uo]d
jure enim
licebit no-

bis dissolvere ~~concedere~~ Ecclesiasticam? Si Episcopi nobis concedant illa, qua ex quum esse eos concedere? Et ut liceat, certe non expedit. Semper ita sensit ipse Lutherus, quem nulla de causa, quidem ut video, amant, nisi quia beneficio eius sentiunt se, Episcopos excusuisse & adeptos libertatem minime utillem ad posteritatem. So in an Epist. ad Episc. Augusten. Deinde velim hoc tibi persuaderas de me deque multis aliis nos optare ut pace constituta Episcoporum potestas, sit incolumis. Et hanc plurimum prodesse Ecclesias judicamus.

4. Thirdly, Ye alleadge the zeal of the People, by reason whereof ye say, that it was nothing strange, that in such a case, they were stirred up to oppose. Suppose they had opposed, yet, that they should have so opposed, as to have offered violence to sacred Persons, Prelats or Ministers, who are spirituall Fathers, seemeth to us very strange, for all that hitherto ye have said. There is no zeal, without the extraordinary instinct of GODS Spirit, which can warrant men destitute of Authority, to lay their hands on such persons. *Touch not mine anoynted, and doe my Prophets no harme,* sayeth the L O R D, Psal. 105. Let all things be done decently, and in order, sayeth S. Paul, 1. Cor. 14. 40. GOD is not the author of confusion or tumult, but of peace, sayeth that same Apostle there, verse 33. To this purpose Gregorie Nazianzen in his 26 Oration, speaking of the chief causes

of division in the Church, sayeth, *One of them is unrulie, ferventness without reason and knowledge, and that another is, Disorder and undecencie, ἀταξια και' ἀνοσπια.*

5. The Sonne should account the person of his Father sacred, ff. de obsequiis, Leg. 9. So we ought also to esteem of our spirituall Fa-

thers: and, therefore, to offer injury to their persons, and that, in time of divine Service, must needs be a grievous sin. In the Novell sacra my- Constitutions of Justinian, Authent. Collat. 9. Tit. 6. Novella 123. steria cele- de Sanctiss. Episcopis, &c. Cap. 31. there is a remarkable Law to brantur, in this purpose, cited upon the Margine. The like Law we find in Cod. sacerdotum Ec. Justin. Lib. 1. Tit. 3. de Episcop. & Clericis Leg. 10. Now al- clesiam in- though in these imperiall Lawes, the sanction be severe, yet we wish gredies, E- no such severity to be used amongst us, but praying G O D, to for- piscopo, aut give them who have transgressed: We desire them to consider, that clericis aut anciently amongst Christians, such doings were greatly disallowed. Ministeris

aliis Ecclesia injuriam aliquam inferat: jubemus hunc verbera sustinere, & in exilium mitti. Si vero hac sacra Ministeria conturbaverit, aut celebrare prohibuerit: capitaliter puniatur. Hoc ipso & in Litanis, in quibus Episcopi, aut Clerici reperiantur custodiendo. Et siquidem injuriam solum fecerit, verberibus exilioque tradatur. Si vero etiam Litaniam concusserit, capitale periculum sustinebit: & vindicare jubemus non solum civiles, sed etiam militares judices.

6. Chrysostom, speaking of the reverence due by people to Pastors, In his secōd sayeth, *A man may now see, that there are not so great scoffs and re- homilie v- proaches, used by the unfaithfull, against the Rulers, as by those that pon these seem to be faithfull, and to be joined with us. Let us therefore inquire whence commeth this negligence, and contempt of pietie, that we have late Priscil such a hostilitie against our Fathers. There is nothing, there is nothing la and A- that can so easilie destroy the Church, as when there is not an exact quila. Tom jointure of Disciples, to their Masters; of children to parents, and of 5. Edit. Sa- them that are rnted, with their Rulers. He that but speaketh evill a- vil. pag, gainst his brother, is debarred from reading the divine Scriptnres,* 327. *(for what hast thou to doe to take my Covenant in thy mouth sayeth the LORD; and subjoineth this cause, Thou sittest and speakest evill of thy brother,) and thinkest thou thy self worthie to come to the sacred*

sacred porches, who accuseth thy spirituall Father? How agreeeth this with reason? For if they who speake evill of Father or Mother, should dye, according to the Law; of what judgement is he worthie, who dare speake evill of him who is much more necessarie, and better, then those Parents? Why feareth he not, that the Earth should open, and swallow him, or that thunder should come from Heaven, and burn up that accusing tongue? See him also, Lib. 3. de Sacerdotio, Cap. 5. & 6.

7. In the next place, ye say, that the keeping of GODS House, from pollution and superstition, belongeth to Authority, to the community of the faithfull, and to every one in his own place, and order: but, certainly if every one, or all the community, keep their own place, and order, they can doe nothing in this, by way of force, without, far lesse against Authority. Hence *Zanchius*, in his first Book of Images, Thes. 4. sayeth, *Without Authority of the Prince, it is lawfull to none in this Countrey, to take Idoles out of Churches, or to change any thing in Religion: he that doeth so, should be punished, as seditions.* This he confirmeth by reason, and by the testimony of *S. Augustin, Tom. 10. de Sermonе Domini in Monte, Homilia 6.* And a little after, he subjoineth; *Augustin handleth this Argument piouslie, he dehorteth his people, from such a practise, and sayeth, That it is pravorum hominum, & furiosorum circumcellionum.*

8. As for your vehement accusations and threatnings, (here, & Answer 14) against the writer of the late *Warning to the Subjects in Scotland*, ye may easily perceive, by the printed Edition of that *WARNING*, and by the Printed Editions of our *Replies*, that, that offence is taken away. And now, reverend Brethren, why are ye pleased thus to digresse from the matter in hand, to waken and hold on foot, personall quarrels against your brother, by digging up buried words, and renewing haske interpretations thereof, contrary to his loving intentions, and after that himself, for satisfaction to all men, hath so publickly disallowed and abolished these words? This uncharitable dealing, can bring no advantage to the cause which ye mantain, but rather maketh it the more to be disgusted, in consideracion of your too great eagerness to stir up hatred against your neighbour, and to work him trouble; whome ye ought not to persecute with implacable wrath, which worketh not the righteousnesse of

GOD; nor to exasperat against him his other dear Countrey-men: but rather, as well beseemeth your profession and calling, ye ought Aug. Lib. to exhort them to the most favourable construction of things, and to de unico christian placability, and to the entertaining of their wonted loving Baptism^s, affection towards him. As for these our preient questions, we desire Cap. 13. Theologically onely, and peaceablelie, to conferre of them with you, O quam de or any other our reverend Brethren, of our own calling.

test andus 9. Ye say that Master Knox spared not to call Kneeling a *diabolical invention*. If ye allow this saying, how can it be, that in your *bominum, Covenant*, intended for removing of Innovations, and recovering of *qui clarorum virorum quaedam non recte facta* the purity of the Gospell, ye exprefly aimed not at the abolishing of this ceremony, which is so hatefull in your eyes? But if ye doe not approve this his saying, why did ye not choose rather, in charity to cover this escape of so worthy a personage, then openly to blaze it abroade?

10. Ye have needlesly drawn into your discourse, mention of *Laudabilem* *renicum*. Of which work, for mitigation of your unpeaceable censure, ter se imbe pleased to take notice of the judgement, of that most worthy Patriarch, and most grave and learned Divine, D. James Usher, Arch-Bishop of Armagh, Primate of all Ireland, in this his Epistle written to the Author.

Alieni sunt.

VIR EXIMIE.

Summa cum voluptate Ἐπιφεντὸν tuum perlegi: eamq; Patria tua
Euseb. lib. Sfelicitatem sum gratulatus, quod novum tandem produxerit Ἐπε-
5. Hist. rāioν, qui eam ip̄i p̄estit. diligentiam & virtutem, quam olim
Eccles. exteris Ecclēsis (quum non admodum dissimiles de adiaphoris oborta
nep. nro. lites earum pacem perturbarent) exhibuit ille vetus; qui ορθοί μο-
=יְהוָה, τὴν προσυγορίαν, ἀντάτε τῷ τρόπῳ ἐπερπούσ, ἐπέρ. τῆς τὰν ἐκκλη-
σίαν ἐπίληψαν παρενθεῖ τε καὶ ἐμπέβευ.

ל. ש. י. ה. כ. ה. מ. ה. Nulla salus bello: ipsiq**ue** bello salus si qua sit, non alio quam pacis
nomine ea continetur. Nam & de pace belli Uriam, opinor, à Davide
2. Sam.xi. aliquando interrogatum memisi.

Judic. vii. 7. Jam verò, pro*sp*ec*tac*ul*o*, scriptum remitto tibi ego *sp*ec*tac*ul*o*: sed
xxii.. quod iucundam prebeat spectaculum midianiticorum satellitum inter se manum.

*Se manum conseruent, & mutuo isto bello Ecclesia nostra, pacem
promoventium.*

*Tu quicquid, hoc est, munusculi, sit ab homine optimè ergato af-
fetto transmissum suscipe, & me (ut facis) ama.*

*Pontana, in Hibernia, III. Id. Decembr. anno reparare
salutis 1632.*

Tuus in CHRISTI Mi-
nisterio conservus

JACOBUS ARMACHANUS.

*Me juvat alma quies, gens hac fera bella minatur,
Et quoties Pacem poscimus, arma crepat.*

ARTH.
JONST.
Paraph.
Plal. 120.

The XIII. DUPLEX.

YE repeat your former *Answer*, concerning your interpretation of the clause of forbearance, which we have already refuted in our former *Replyes*, neither doe ye bring here any new confirmation thereof: And therefore all the three scandals, mentioned in our 13 *Demand*, doe yet remaine unremoved.

2. Although your interpretation were admitted, which we can not admit, yet at least the third scandal were nowise avoidable therby, (whatsoever may be supposed concerning the other two,) and that because of the reason expressed in our 13 *Reply*; to which your *Answers* here are not satisfactory. 1. Ye doe insinuate, that ye think our Oath of obedience to our ordinary, and *Pearth* constitutions, not lawfull in it self: which we are perswaded is very lawfull. 2. Ye would seem to infer the unlawfullnesse of it, by challenging, the Authority whereby it was exacted; and alleadging that their is no ordinance made Civill or Ecclesiastick, appointing any such Oath. This reason (although it were granted) hath no strength at all, to prove that which ye intend, to wit, that either our Oath is in it self unlawfull, or that we may now lawfully break it: for our swearing of that Oath is

not

not against any lawfull Authority, either divyne or humane: and in such a case, Oathes concerning things lawfull, ought to be keepe, whether they be required by appointment of a publick ordinance, or not: which whosoever denyeth, he openeth a patent doore to the breaking of lawfull Oathes, in matrimoniall and civil Contracts, and many other cases, daylie incident in humane conversation. Also the exacting of that Oath, was clearly warranted by two Acts of Parliament, viz. Parliament 21. of King JAMES the 6. holden at Edinburgh, Anno 1612. Chap. 1. and Parliament 23. of King JAMES the 6. holden at Edinburgh, Anno 1621. A&T.

3. Ye take upon you to call in question, with what conscience that Oath was given. How oft, Brethren, shall we exhort you to forbear judging of other mens consciences, which are known to G O D onely? *Judge not, that ye be not judged.* Matth. 7. 1.

4. Ye alleadge, we can not answer before a generall Assembly for our Oath, and the scandall risen thereupon. No man needeth to be ashamed, before a generall Assembly, or any other judicatory, of his lawfull and due obedience, which he hath given to the publick constitutions of the Church of Scotland, and to his Majesties standing Lawes; or of any lawfull Oath, whereby he hath promised that obedience. As for the scandall, it was not given by us, but unnecessarily, and unjustly taken, by you, and some others, upon an erronious opinion, obstinately mantained against the lawfulness of the matters themselves.

5. Ye say, that conceiving the Oath, according to our own grounds, none of us will say, that we have sworn the perpetuall approbation and practise of these things, which we esteem to be indifferent, whatsoever bad consequent of Popery, Idolatry, Superstition, or Scandall, should follow thereupon. We answer, 1. These bad consequents are alleadged by you, but not proven. 2. Evils of that kind should be avoided, by some lawfull remedy. And we doe not esteem it lawfull for us, to disobey Authority in things lawfull, although in themselves indifferent: for obedience commanded by the fift Precept of the Decalogue, is not a thing indifferent. There be other means which are lawfull and more effectuall against such evils, as we have specified in our eleventh Reply: 3. We did not swear perpetuall approbation, and

and practise of indifferent things; but knowing these things in themselves, to be approvable, we did swear obedience to the publick Laws, requy ring our practise in these thinges, so long as the Law standeth in vigour, and our obedience thereto is required by our lawfull Superiours. 4. This course we hold to be more agreeable to our duety, then upon private conceptions of scandals unnecessarily taken, to break off our due obedience to that Authority which GOD hath set over us.

6. Out of our assertion (*Reply 4.*) concerning the administration of the Sacraments in private places, to sick persons, in case of necessity, ye doe collect, that we cannot forbear the practise of these, although our ordinary, and other lawfull superiours, should will us to doe so. And hence ye infer, that herein *Pearth Assembly*, for which we stand, is wronged by us two wayes : 1. That we differ in judgement from them, about the indifferency of the five Articles: and next, that at the will of our ordinary, and ye know not what other lawfull superiours, we are ready to forbear the practise of these things, which the Assembly hath appointed to be observed.

7. As for your maine Question, Whether a duety necessary by divyne Law, may be, or may not be omitted, in case, our ordinary, & other lawfull superiours, should will us to omit it? before we answer to it, we must expound what we mean by our other lawfull superiours, because of your jesting pretence of ignorance hereof. We mean hereby, the Kings Majestie, the Parliament, the secret Counsell, and other Magistrates, and ecclesiasticall Assemblies, whereunto we owe obedience in our practise required by them, according to publick Lawes.

8. The Question it self ye doe express more clearly in your *Answer* to our 4. *Reply*; wher ye alledge, that we find some of the *Pearth Articles* so necessary, that although the generall Assembly of the Church should discharge them, yet we behoved still, for conscience of the commandement of GOD, to practise them.

Thus are we brought to this generall Question ;

Whether, or no, any thing necessary (or commanded) by divine Law, may, in any case, without sin, be omitted when publick humane Authority dischargeth the practise thereof?

For resolving of this question, we desire the Reader to take notice of these Theological *Maximes*, received in the schools, & grounded upon holy Scriptur.

*2 Thim 22. 9. Affirmative preceptes, doe binde at all times, but not to all
2e, qu. 71 times, but only as place and time require; that is, when opportunity
art. 5. ad occurreth. [Præcepta affirmativa obligant semper, sed non ad semper,
3m Bona-nisi pro loco & tempore; id est, quando opportunitas occurrit.] But ne-
vent. in 1. gative Preceptes, doe binde at all times, and to all times. [Præcepta
sent. dist. negativa obligant semper, & ad semper. a.] As for example; A man
48. art. 2. is not obliedged to speak the trueth at all times; for he may be some
qu. 1. in time lawfully silent; but he may never lawfully lie.*

*Resolutio- 10 Of Affirmative necessary dueties, some are the weightier mat-
ne. Scotus ters of the Law, [τὰ βαρύτερα τὰ νόμος] as Judgement, Mercy, and
in 3. sent. Faith, Matth. 23. 23. Others lesse weighty, such as are those of the
dist. 9. qu. Pearth Articles; which we call necessary, and ye doe reject.*

unica, num 11. The exercise of some affirmative necessary dueties, may be

*4. some times omitted, by Authority, without sin, for the publick peace,
or some pressing necessity. Thus Moses permitted repudiation of a
mans married wife, not fallen into adultery; neither did he urge strictly
the affirmative duety of adherence, and that for the hardnesse of their
heart. Wherein Moses had respect to the peace and unity of the
Tribes of Israell, as Alexander Alensis observeth in his Summe of
Theologie, Part. 3. Qu. 46. Membro 1. Art. 1. & Art. 2. David
did not execute, in his own time, judgment against Joab, for his
murthering of Abner, and Amasa, because the sonnes of Zeruiyah
were too hard for him. Circumcision was omitted, because of the
uncertainty of their abode in one place, when the people were with
Moses in the Wildernesse.*

*12. Exercise of ecclesiasticall Discipline, against open obstinate
offenders, is an affirmative duety, incumbent, by divyne Law, upon
the Pastors, towards those who are committed to their charge. Yet
it may, and ought to be forborn, when it can not be used without an
open rupture, and unavoidable Schism. Because in such a case the*

*Gregor. re- publick peace is rather to be looked to, lest in our inconsiderate zeal to
spons. ad 7. seperate the Tares, we pluck up also the Wheat. And what we can not
interroga- get corrected by censure, we can doe no more but mourn for it, and
tionem Au patiently wait till G O D amend it, as Augustin proverth at length,
gustiniCā Lib. 3. contra Epistolam Parmeniani, Cap. 1. & Cap. 2. & Lib. de fide
tuariensis. & operibus, Cap. 5. For in this time (sayeth Gregory) the holy Church
In hoc e- doeth correct something by fervour, something she tolerateth by meeknes,
nim (one)*

some things by consideration she dissemblēth, & beareth so that often ^{nim tempo} by bearing & dissembling, she compesceth (or putteth away) that evill ^{re sancta} which she hateth. And Prosp. saith; for this cause therfor, they most with Ecclesia gentle piety be borne with, who for their infirmity, may not be rebuked. per favo-
rem corrigit, quadam per mansuetudinem tolerat, quadam per considerationem dissimulat, atque portat, ut sae malum quod adversatur, portando & dissimu-
lando compescat. Prosper, Lib. 2. de vita contemplativa, Cap. 5. Propter hoc ergo, blanda pietate portandi sunt, qui increpari pro sua infirmitate non possunt.

13. When a doctrinall error (not being fundamentall) prevail-
eth by publick authority in any Church, a private Pastor or Doctor
espying it, may lawfully and laudably, forbear publick striving against
it, when he evidently perceiveth, that unavoydable Schism would fol-
low thereupon. In such a case he should content himself, to feed his
hearers with that wholesome Milk of the Word, which they may re-
ceive, and delay the giving of stronger Food, unto them because of Nazianz.
their infirmity: Considering that more necessary and weightier due-
tie, which he oweth for preservation of order and peace; and labour-
ing, in a milde and peaceable manner, to cure them. To this purpose 446. and
belongeth that saying of Gregorie Nazianzen, Let no man, there-
fore, be more wise then is convenient, neither more legall then the Law, 447. Edit. Gracel. pa
neither more bright then the Light, neither more straight then the Rule, ris. Anno.
neither higher then the Commandement. But how shall this be? If we
take knowledge of decencie, and commende the lawe of nature, and fol-
low reason, and despise not good order. (καὶ μὴ ἀτυχέσαι εὐτραγία.) 1630.
And that of the ancient Church of Lions in France, near eight hun-
dred years agoe; Who doeth not calmlie and peaceable moderate that
which he thinketh, but is readie incontinent to contentions, dissensions,
and scandalls, although he have not an hereticall sense, most certain-
lie he hath an hereticall minde. Eccles.
Lugd. Lib. de tenenda veritate Scripturæ p̄st medium

(in Bibl. Patr. Tom. 4. Part. 2. Edit. 4.) Qui non tranquille & pacifice moderatur quod sentit, sed statim paratus est ad contentiones, dissensiones, & scandala, etiam si non habeat Hereticum sensum, certissime habet Hereticum animum.

14. Divine Institution, by the Ministry of the Apostles, craveth Deacons, ordained by imposition of hands, for all their life time, Acts 6. Yet in our reformed Church of Scotland we have no such Deacons.

Deacons. Which ~~ecomonical~~ defect, necessitated by detention of Church maintenance necessary for their sustentation, we hope shall not be imputed to our Church, as sin, so long as she despileth not that Institution, and acknowledgeth, and lamenteth, this deficiencie, and endeavour eth, by peaceable lawfull means, to have it remedied.

15. Although some affirmative Duties, necessary by divine precept, doe give place, some times, to other more weighty, and more pressing Duties, (as the saving of a stranger may be omitted, for saving my father or my brother, or my son, out of the same danger, when I am able onely to save one of them.) And many such like examples doe occurr :) yet it is never lawfull to condemn or oppugn such Duties, as evill, or superstitious, or scandalous in themselves, neither to rank them amongst things in themselves indifferent.

16. Hence we doe inferre, that notwithstanding of the necessity of those of the *Pearl Articles*, which we call necessary, yet sometims the practising of them, may become not necessary, and the omission thereof not sinfull, publick authority, &c necessity of the peace of the church, so requiring. Some time indeed, the omission of a thing prescribed by an affirmative Divine or Humane Law, may be faultlesse : But it is never lawfull for Subjects, to transgresse the negative part of the divine

Thom. 2.1 Precept, by resisting with force of Arms, that power whereunto GOD 2.e qu. 43 hath subjected them, and to which he hath forbidden them, to make art. 7. prop. such resistance. Neither is it at any time lawfull, for Pastors and *ter nullum Teachers, to teach erroneous Doctrine.*

scandalum q. uod sequi 17. Ye doe attribute to us, as a great absurdity, that at the will of our ordinary, and other lawfull Superiors, we are ready to forbear the *videatur*, practise of these things which the Assembly hath appointed to be observed. And this ye inferre from the necessity of administration of the *præmissa* Sacraments, sometimes in private places, according to our judgment. *debet homi* Certainlie, ye will have much adoe, to make good, by right Logick, *veritate, falstatem* this your inference from such an Antecedant. But to speak of the matter of the Consequent, for satisfaction to the Reader, we find no such absurdity in it, as ye seem to proclaim. For, if some Duties appointed by divyne Law, give place some times to other weighty Duties, such as is the keeping of publick peace and good order, as we have already shewn, much more may a thing, notwithstanding of any humane Law appointing it to be observed, be for these respects omitted,

at the

the will & direction of those superiors, to whom we owe our obedience required by that humane law, & who have power to dispence with our practise in that part.

The XIV. D U P L Y .

IF the words of the *Covenant* be plaine, (say ye) concerning the meer forbearance, and speak nothing of the unlawfullness, no mans thoughts can make a change. But we have given our reasons, which justly move us to require greater plainness; neither have we as yet received satisfaction, concerning those reasons.

2. In our 14 *Reply*, we said, that your Band of mutuall defence against all persons whatsoever, may draw subjects, perhaps, to take Armes against their King, (which God avert) & cōsequently from that loyaltie of obedience, which they owe to their *Sovereign*, & ours; except ye declare, and explaine your selves better, then ye have hitherto done. To this ye answer, that, by this *Reply* we doe a threefold wrong: one to our selves, another to the subscribers, the third to the Kings Majesty. But ye have not directly answered to the point proposed by us.

3. The wrong which ye say, we do to our selvs, is in forging from the words of the *Covenāt*, impediments, & drawing stumbling blocks in our own way, to hinder our subscriptiō. This your wrongous asseveratiō, we justly deny, protesting, as we have often done, that we do walk sincerly in this matter, according to our light, not forging to our selvs impediments, nor drawing stumbling blocks in our own way; but clearly shewing the impediments, and stumbling blocks, which the contrivers of the *Covenant* have laide in our way, by their very incommodious expression, irreconciliable [in our judgement] with your exposition.

4. Ye say, we wrong the subscribers, in changing the state of the Question, and in making a divorce betwixt Religion, and the KINGs Authority, which the *Covenant* joineth together, hand in hand. We doe nowise wrong the subscribers, when we propone uprightly our just scruples, as we in our consciences doe conceive them, whereby we are moved to with-hold our hands from that *Covenant*: whereof one is, the fear of unlawfull resistance to Authority, if we should hold to that *Covenant*; howsoever ye will not suffer to hear patiently this objection, because in your *Covenant* ye doe profess, the conjunction of Religion, and the KINGs Authority: which profession of yours, doeth not sufficiently serve for a full answer to our objection, against those other

other words of that same *Covenant*, whereupon our scruple did arise. To clear this, we wish you to answere directly (to this our present *Demand*:) whether or no, in case of disagreement, (which Godavert) think ye that the *Covenanter*s ar obliedged, by vertue of their *Covenāt*, to make open resistāce, by force of Arms? If ye think they are obliedged to make resistance, then we desire your Answer to the Reasons and testimonies broght in our 2. *Duply*, proving the unlawfulness of such resistāce. But if ye think that they be not obliedged, the declare it plainly.

5. But most of all, ye say, we wrong the Kings Majestie, in bringing him upon the stage, before his subjeēts, in whose minds we wold (as ye do unjustly alleadge) beget and breed suspitions of opposing the trueth, of making innovation in Religion, and of dealing with the subjeēts, contrary to his Lawes and Proclamations, and contrary to the Oath at his Coronation. We answer; we have not brought, but have found his Majestie upon this unpleasant stage, opposing himself openly to your *Covenant*, with solemn protestations, against all suspitions of opposing the trueth, or making innovation of religiō, or dealing with the subjeēts contrary to his lawes & proclamatiōs, or contrary to the oath at his coronatiō. this his Majesties declaratiō against which ye have protested, we have willingly received, & do truely believe it.

6. What the most honourable Lords, of his Majesties privy Counsell have done, cōcerning his Majesties last proclamation, & upō what motives, their Hs. themselves do know, & his Majesties high Cōmissioneer, hath publickly declared in his printed *Manifesto*, contrary to some of your affeveratiōs, cōcerning the proceeding of that honorable boord.

7. Ye profess here, that, it becōmeth you, to judge charitably of his Majesties intentions, altho ye disallow the *Service Book*, and *Canons*, as containing a reall innovation of Religion; and doe affirme, that the intention of the Prelats, & their associats, the Authors and contrivers of the books, is most justly suspected by you. We have told you already, that, concerning the matters, contained in those books, it is not now time to disput, the books themselfs being discharged by his Majesties proclamation, and a royall promise made, that his Majestie will neither now nor herafter, presse the practise of the forsaid *Canōs* & *Service book*, nor any thing of that nature, but in such a fair & legall way, as shall satisfie all his Majesties loving subjeēts; &, that his Majestie neither intendeth innovation in Religion or Lawes. As for the intentions of his

sacred

sacred Majesty, we do heartily & thankfully acknowledge them, to be truely conforme to his Majesties gracious declaration, in that his last Proclamation. And, indeed, it becommeth both you and us, to think so of them. Neither do we take upon us, to harbour in our breasts, any uncharitable suspition, concerning the intētions of those others of whom ye speak ; seeing they stand or fall to their own Master , and the thoughts of their hearts are unknown, both to you and us : and in a matter uncertaine it is surest to judge charitably. Yea, we have many pregnant Arguments to perswade us, that those reverend Prelates, and their Associates, had no such intention, as ye judge.

8. Ye make mention of three wrongs, done by us to you : the one, in the *Warning*, whereof ye have an answer already given in our 12. *Duplicy*, where ye did use great exaggeiations, then either the intentiō of the warner did merit, or became your chartiy and profession. And by your repetition of it in this place, ye show, that ye have too great delight to dwell upon such expostulations, wheras theologall reasons of the matter in controversie, would better become you in such a *Disput*. The second wrong is, that (as ye alleadge) we have wronged you, in with-holding our hand and help from so good a cause, of purging Religion, & reforming the Kirk, from so many gross abuses, and opposing all those who have modestly laboured for Reformation. But certainly, the wrong is done to us by you, in that ye do, without warrant of Authority, obtrude upon us, and those cōmited to our charges, the swearing of an Oath, which is against our own consciences : and because of our just refusall & opposition, ye do wrong us also, in misinterpreting our pious and upright meanings, and in making and stirring up collaterrall, and personall quarells against us, and threatening us therwith. Thus (if GOD by his special grace did not uphold us) might we be driven, by worldly terrors, to do against the light of our own consciences.

Hieronym. Apologia aduersus Ruffinum qua incipit Lectis lite. ris, propositi- nem. Talibus institu- tibus Dis- ciplinis, ut

cui respondere non potueris, caput auferas ; & linguam, qua tacere non potest seces ? Nec magnopere glorieris, si facias quod Scorpiones possunt facere, & Cantharides. Fecerunt hac & Fulvia in Ciceronem, & Herodias in Ioannem : quia veritatem non poterant audire : & linguam veriloquam discriminali acu confederunt. — Adversum impiissimos Celsum atque Porphyrium quanti scripsere nostrorum? Quis omissa causa, in superflua criminum objectione versatus est.

9. The third wrong, wherwith ye charge us, and for the which ye do insinuate, that we may fear trouble, is (asye alleadge) in our speaches, in pub-

in publick, and private, and in our missives, &c. Hereunto we answer, as in our former *Replyes*, that whensoever it shall please you, to specifie these speaches, we hope to give you, and all peaceably disposed christians, full satisfaction, and to clear our selves of that imputation; so that none shall have just reason, to work us any trouble. In the meantime, if our ingenuity would permit us, (as it doth not) to think it a decent course, to make use of hearkeners, and catchers of words, and to wait for the hauiting of our Brethren, some of your own speaches might be represented unto you, wherein ye would finde weaknesse.

10. As for these outward, or exterrnall Arguments, which ye bring here, to prove your *Covenanting*, to be the work of God, from the success of your enterprize, from the multitude of subscribers, and from their contentment, & from their good carriage, (which we wold wish, in many of them, to be more charitable, and peaceable, and so more christian, then it is) we cannot acknowledge, to be a Commentary written by the Lords own hand, (as ye pretend) in approbation of your *Covenant*; unless ye first clearly show us the text or substance of your *Covenant*, to be written in the holy Scriptures, in all points therof; especially in those points, wherin ye and we do controvert, and which only, at this time, can be pretended against us, seeing we make opposition only in those points. And we wish heartily, that leaving these weak notes of Trueth, to the Papists, chief acclaimers of them, amongst christians, (that we speak nothing of aliens from christianity) ye would be pleased to adhere, with us into the holy Scriptures, as the only sure & perfect rule of true Religion, and the heavenly Lamp, which God hath given us, to show us the way of trueth & peace: wherin the G O D of Trueth and Peace direct all our steps, for J E S U S C H R I S T our Saviour, who is our Peace: To him be Glory for ever: Amen.

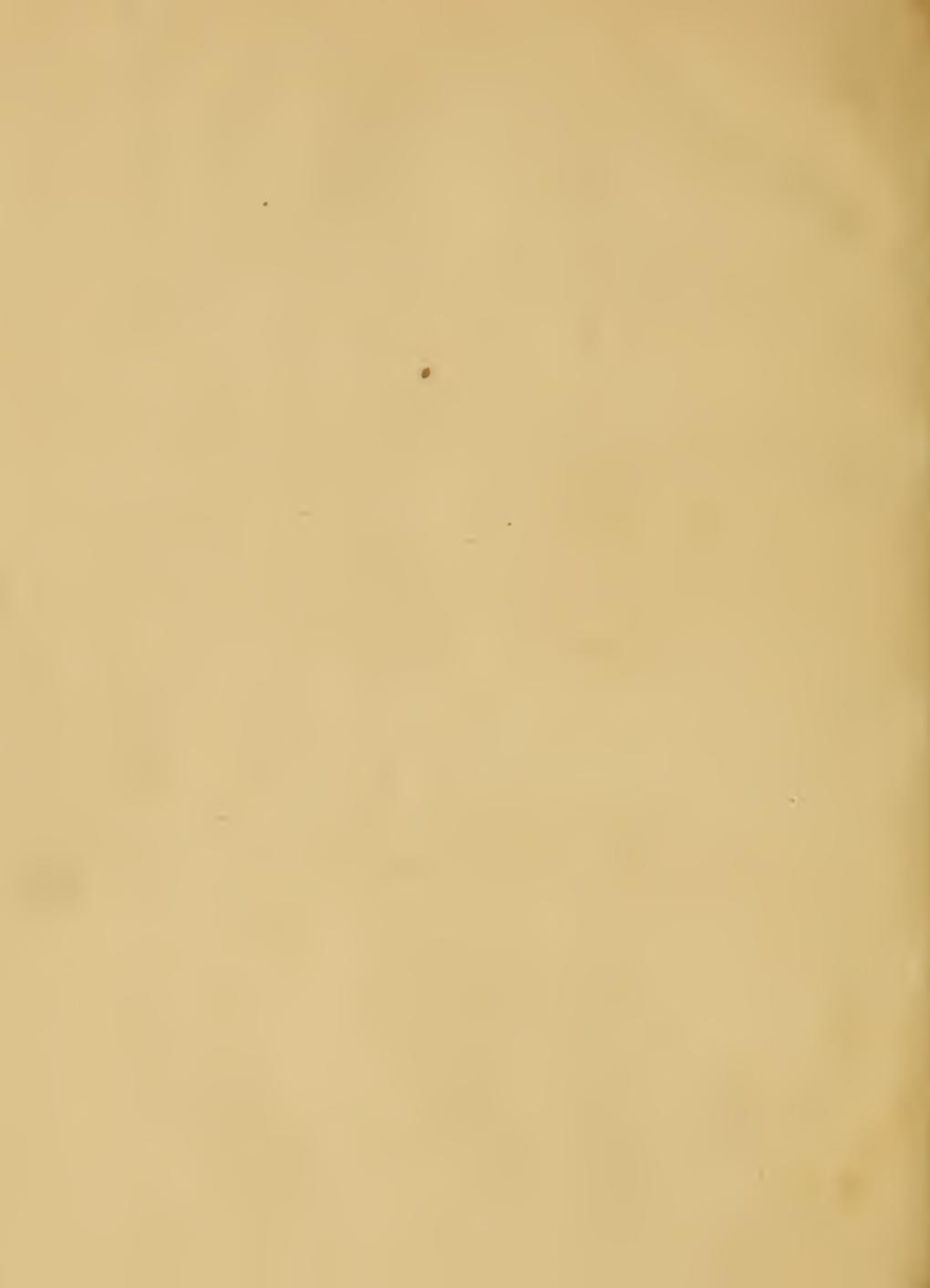
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C/Cs

The Aberdeen Doctor and the Convent
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